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Rev. JOHN F. COONS, Editor.

TERMS.

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LEXINGTON:
WEDNESDAY, *OCTOBER* 1, 1834.

For the Western Luminary.

Act and Testimony.

Reasons for not signing it.

1. *If I signed the Act and Testimony, I would testify to what I fully believe to be untrue.* "We testify," say the signers of this paper, "against the following as a part of the errors, which are held and taught by many persons in our church." Then follows a list of these errors. Observe this important fact, that every signer testifies his belief that there are MANY in our church who hold the specified errors. Among these errors we find the following one mentioned: "that Christ's sufferings were not truly and properly vicarious." Is there a man in the Synod of Kentucky who believes that *many* of the Presbyterian clergy of the United States deny the vicariousness of the atonement? Yet every man who signs the Act and Testimony declares to the world that this is his belief!! What Peter said to the Jews, I think, holds good of many whose signatures are attached to this document—"Now, brethren, I wot that through ignorance ye did it." They did not, in all probability, mark the fact, that they were declaring to the world *their own belief*, that *many* of our preachers hold these detestable heresies." "But suppose I believe such assertions as this document contains, then surely *I ought* to testify," some one may observe. You ought first to examine carefully whether your belief is well founded or not. If you believe so monstrous an assertion about your brethren without the most satisfactory evidence, it is a violation of God's holy law—and attempting to reprove another you are yourself found guilty. What says God's word! "Charity thinketh no evil, beareth all things, believeth all things, hopeth all things." Is it consistent with either the general principles or the special precepts of the gospel, that, without the strongest proof, we should publish to the world *our belief* that *many* of our brethren are guilty of the basest hypocrisy and most arrant falsehood in their profession of adherence to our creed; and that they are in reality holding and propagating heresies, which the whole evangelical church has ever loathed and rejected, as destructive to the souls of men?

Where now is the evidence to satisfy our minds that these errors are held by *many* in our beloved church! The advocates of the Act and Testimony appeal to *general rumor* as proof. But is this admitted as proof before any tribunal ecclesiastical or civil in Christendom! General rumor according to our Book of Discipline, is sufficient cause, if it be "permanent, gaining strength, and accompanied with a strong presumption of truth," to *commence process*, but who ever heard of it as sufficient cause for *pronouncing sentence of guilty*? Again, we are referred for proof to the "Memorial" on which this Act and Testimony was based, or from which it was produced. The memorial contains a list of pretty much the same errors, which it alleges are prevalent; and it cites, to prove its allegations, the pages of certain books written by Presbyterian clergymen, in which these errors are said to be contained. For proof of the existence of three-fourths of these errors we are referred by the memorial to various pages of "Duffield on Regeneration." But is it not a notorious fact, that this book has been, by a large orthodox Presbytery fully acquitted of the charge of containing heresy! I have examined the pages of this work pointed out by the memorialists, and am unutterably astonished to find such charges based upon such evidence! One of the alleged errors is, "that man's regeneration is his own act," or, as the memorial expresses it, "that the Holy Spirit acts only *mediately*, in the way of moral suasion, by the presentation of motives." On two of the pages cited in proof of this allegation are found the following statements—"that ever a sinner is brought to exercise and exhibit faith, love, repentance, &c., is attributed by the apostle to the *immediate* and *special* influence of the Holy Spirit," "It is to the marvellous, gracious, and immediate influence of the Spirit, who begets and sanctifies us through the truth, that *we* refer all our holy exercises." p. 230, 231. The italics are those of the author; and we thus see how *special* he has been, even on the pages to which the memorial refers, in *directly claiming the very error with which he is charged.* This is but one of many similar and most extraordinary mistakes into which these brethren have fallen, in relation to the statements and sentiments of those, whom they seem determined to make heretics of, in spite of all their disclaimers. I have read all the books to which they refer as exhibiting these detestable errors, and have found no proofs that will sustain their allegations. On the doctrine of imputation, indeed, there is a diversity of sentiment, which however, when explained, amounts to little more than this, that some use a word *in one sense* and *some in another.*

Besides the strong proofs contained in the facts already advanced, there is another fact, which should bring to our minds strong conviction of the non-existence of these errors. From every part of our church, our judicatories say, *they are not here.* Even those who believe in their existence somewhere say, they do not exist in our borders. Some individuals in several parts of the church, have believed that they had found persons who hold them, and they have brought up the supposed errorists before the proper tribunals—but then they have been invariably convicted of being themselves in error.

Further, the Brunswick Presbytery, of which body the Professors in our oldest and most beloved Theological Seminary, constitute a part, declare that they believe that *few* in our church hold *such errors* as the Act and Testimony proclaims to exist. This presbytery has, it is true, published a pastoral letter warning the churches under their care against certain evils that are creeping into our body—but the evil which these respected brethren represent as perhaps the most formidable, is *the use of anxious seats.* Now if the preachers and elders of the Synod of Kentucky learn that this is in the judgment of wise and well-informed men, one of the most formidable evils in the church, they can very easily judge of the magnitude of the others. If *this be one of our worst evils*, we will think our church to be in little danger of harm.

2. I cannot sign the Act and Testimony, because *it recommends a measure which appears to me to be an entering wedge for a division of our church.*

A division of our church has been openly spoken of and recommended, by those who stand high in our church councils, and whose names are appended to this document. Our church was divided once *in the heat of strife about subjects which did not touch the vitals of religion;* and it is possible that it may be divided again, and on even less important grounds. Men, excited magnify molehills into mountains—they "see men as trees walking." No measure should then be encouraged, which looks so much towards division, as the calling of a Convention to overthrow the decisions of General Assemblies, and to take measures for compelling our highest judicatory to submit to the will of a minority of the church.

3. I cannot sign the Act and Testimony, because *it recommends revolutionary measures.* The Convention which it calls is a species of body never contemplated by our constitution, and yet it professes to be a body called for the redress of grievances. Has our constitution made no provision for redress of grievances? It has—there is a tribunal of ultimate appeal, the General Assembly. But an appeal has been lodged from this ultimate tribunal before another self-constituted body—a body which our Form of Government does not recognise. Unless this convention be a mere farce, it is to be a revolutionary meeting. No freeman would deny to any people the right to revolutionize the government, if there be a necessity for it. And when they have tried all constitutional means for accomplishing this object and are baffled, then they may certainly resolve themselves into primary assemblies, and assuming again their original power, may overturn order, and law, and constitution, and form a new government. But it is well, in all cases, to examine cautiously, whether the crisis demands *this desperate remedy.* That some of the leading signers of the Act and Testimony were aware that their steps were revolutionary is very clear, from the threats thrown out on the floor of the last Assembly, as well as from the intimations given in their memorial presented to that Assembly. In the memorial they state, that the Assembly is "the supreme constitutional organ for restoring the disjointed concerns of the church"—and yet they appeal in the Act and Testimony from what *they acknowledge to be the supreme constitutional organ* to a Convention! Here then is the establishment of a tribunal to review and control "the supreme constitutional organ of the church." *Is this step constitutional or revolutionary?* Again look at the last sentence of the memorial, and will any one doubt that revolution and division are meant! "Should these measures fail, the supreme judicatory of the church refuse, or needlessly delay to adopt those prompt and practicable means of providing for the safety of the church, which duty to God and to the souls of men require, *your memorialists tremble for the consequences*, and in subscribing this document, would leave it on record, that however imperfectly, they have nevertheless sincerely endeavored to avert the evils of error, disorder, and *division* from the Presbyterian church."—Further, our Form of Government recognizes the General Assembly as "the bond of union" for Presbyterians. But we are called upon to regard it as such no longer—there is a new "bond of union" produced. "It is assumed, then," says the Standard, one of the organs of the Act and Testimony, "that all Presbyterians will regard such an instrument as a common bond of union. Our Confession of Faith and our General Assembly are to be superceded by an Act and Testimony and an unconstitutional Convention. Let us sign the Act and Testimony, if we must sign it, *understandingly*, and let us not leap into the flood without knowing whither it is to sweep us.

4. I cannot sign the Act and Testimony, *because it tends to foster discord among those who are one in Christ, and thus injure the cause of the Redeemer.* The dissensions in our church relate to non-essentials—trifles compared with the work, we should all be engaged in, of saving souls to God. These contentions deaden the spirit of piety in our own souls, and thus unfit the ministers of the gospel for their holy and spiritual work—they distract and perplex the minds of private christians, and give them reason to believe that religion is a matter of strife rather than of feeling—they are a stumbling block to the ungodly, who, by witnessing them, are confirmed in their belief that christians are altogether such as they are themselves, and that there is no truth or certainty in God's revelation. And are those trifling evils! Are the small errors of phraseology, which may exist here and there in an individual preacher, who does not shiboleth like his brethren, are these worthy to be compared, in the magnitude of their destructive consequences, with the evils that result from keeping our beloved church in an uproar, and the spirits of darkness in a state of triumph! It has been at all times the device of the devil, to sow strife among the followers of the Lamb, at those very periods when strife is most destructive to their Master's interests. Our church has spread itself in strength; and, united in heart, it would be truly terrible to the foes of the Redeemer as an army with banners. But our swords are to be turned against ourselves. The reformation itself was stopped by the quarrels of those good and great men, the Reformers—quarrels about what *we know to have been trifles.* How humiliating and saddening are our feelings when we see Luther and Zuinglius, Ecolampadius and Melancthon arrayed against each other, wasting each others spirits, crippling each others energies, and destroying each others characters, while the enemies of God and truth could stand by, and exultingly exclaim, "Aha! thus would we have it! thus would we have it!" Can we not learn mildness, and modesty, and forbearance towards brethren who, in the main, are with us, from the fatal example of these eminent yet erring servants of God. They were great, and pious, and thought in their zeal that they were verily doing their Master service, while they were wounding him in the house of his friends. Listen to the judgment which posterity has been compelled to pass upon their conduct. "These learned and excellent men, on both sides, seem to have been ignorant of the true state of the question, and also of the sentiments of each other. Then during the heat and violence of their opposition, mole-hills became mountains; novel fancies arose concerning the sacrament, which had never been thought of in the commencement of the dissensions, and which were invented purely to support arguments that had been once incautiously advanced; and these for a long time afterward afforded material for vain and unedifying disputation."* It has been well observed by a learned and pious man that, "the only point on which Luther lost his temper, betrayed his cause, injured the cause of the reformation, grieved the spirit of grace, and split the infant church, was that in which he was most clearly wrong." One, who had himself been engaged in this unnatural strife—this battle of brother with brother, afterwards observed upon it, "I know not whether any thing more obstructed the cause of the reformation and the progress of the heavenly doctrine than this controversy." The weapons of these noble men were irresistible while wielded against the enemies of God; but when they turned them upon each other their edge was blunted never again to be restored. And can we not profit by the history of the church? Can we not gain instruction from the errors of the wise and the pious who have gone before us! Can we not perceive God's disapprobation of contentions between brethren who essentially agree, by his dealings with others, who have thus provoked him to withdraw his divine assistance, and leave them shorn of their strength? Posterity, if we go on to stir up strife where there is no important difference, will pronounce the judgment on us, which we pronounce on these respected but erring and chastised fathers. They will be astonished that we could cease from the great work to which God is calling his church in this land, and occupy our time in vain and metaphysical janglings which few of us even profess to understand. Let us then listen to the voice of other days, and fly from strife about trifles—that fiend of the reformation.

TRUTH AND CHARITY.

* Life of Luther, vol. 1, p. 283.

For the Western Luminary.

MR. EDITOR—As I wish for nothing but *fair play*, you will permit me to make a few remarks on a piece signed *A Subscriber.*

The first remark I have to make, as generally applicable to all writers, who have volunteered, to declaim against the *Act and Testimony* and defend the *unconstitutional acts* of the Assembly, is, that they have completely failed in every attempt, either, from the acts of former Assembly, or supposed cases, to find any analogy to sustain them; and in no attempt has there been a more complete failure, than by the *Subscriber.*

Who would have imagined, that it could ever have entered into the mind of any individual, to have supposed any analogy between the case of the Apostles, differing about their companions in travel, and the solemn adjudications of the General Assembly? Had Paul and Barnabas, sworn *ex animo*, as every Presbyterian Clergyman has done, to abide by the laws contained in the constitution of the Presbyterian Church, they would have suffered their heads to have been taken off, before they would have violated them. What is the state of the case? Paul, as he had a perfect right to do, refused to take Mark as a companion in his missionary tour, because he had acted badly on a former occasion. Barnabas was pleased with Mark, and chose him as a companion, and Paul chose Silas; and so they parted in a bad humor, and went to different fields of labor; and in doing so, they violated no law, but the law of kindness. Now I ask, what analogy there is between this case, and that of the General Assembly, sworn to be governed by *specific laws*, in forming Dr. Ely, and others into an *Elective Affinity Presbytery?* Had Dr. Ely been so pleased with the good brother Barnes and others, as to chose, rather to violate the regulations of the church, than to part from them, had he under these circumstances taken Barnes and others, and set up as *independents*, which he had a perfect right to do;—and which had he done, few tears would have been shed; for it would have saved the church a world of trouble and turmoil—had this been done, I say, *A Subscriber* might have then found some analogy. But as it is, it is a perfect outrage on all propriety of speech to suppose any. And it is truly amusing to see how he has labored this case of Paul and Barnabas, to make out so many manifest points of resemblance. *Montes laburtunt, ridiculus mus exit.*

But again. *A Subscriber* draws a two-fold argument for *Elective Affinity*, from the state and condition of the West-Lexington Presbytery. To the first part of his argument on this case, I would briefly remark, that he has entirely failed by stating as premises, what is not matter of fact. He tells us that the West-Lexington Presbytery is without a *sensible boundary.* What is the fact? It is bounded on three sides by the *Ohio and Kentucky rivers.* It is thus far, surely *sensible*, to any one who has eyes. Its north-eastern boundary, is county lines, which are marked, and they are *sensible lines*—so that this mistake ruins his whole argument on this point. But secondly. The Synod of Kentucky, on petition, united some one or two congregations, that had belonged to Ebenezer Presbytery, with the West-Lexington Presbytery, and therefore, according to the sage reasoning of our friend *Subscriber*, furnished the General Assembly with a precedent, to make an *Elective Affinity Presbytery.* The true state of the case is this—in the congregations alluded to above, part, if not a majority of their members lived on the West-Lexington Presbytery side of the line—it was more convenient for them to attend the meetings of the West-Lexington Presbytery, than that of Ebenezer, and therefore, for the *sake of convenience*, without violating any law, the Synod granted their petition; in doing which a small off-set was made in the *sensible line* of the Presbytery, out of which *A Subscriber* has made so much. From a true statement of this whole case, I ask where is the analogy, to justify the General Assembly, to form *Elective Affinity Presbyterics?*

Once more. *A Subscriber* draws another argument for his *Elective Affinity Presbytery*, from the formation of congregations, and he seems to have relied much on this argument, as he has drawn it from the fountain head. Let us look at it particularly. And here let me call his attention to an *old book*, which he and others, appear too seldom to look into, in their investigations. *Book of Discipline*, chap. 1. sec. 4. "A particular church consists of a number of professing christians, with their offspring voluntarily associated together, for divine worship and godly living, agreeably to the Holy Scriptures; and submitting to a certain form of government." Chap. 9. sec. 2. "A Presbytery consists of all the ministers, and one ruling elder, from each congregation, *within a certain district.*" Now, contrast these, and where is the analogy to prove, that the General Assembly has the right to form an *Elective Affinity Presbytery*, to cover the same space, covered by another Presbytery; and that too over the head of a Synod, which has the *constitutional right*, to form a Presbytery? This *little restrictive clause, requiring geographical limits for a Presbytery*, has spoiled many a labored speculation to justify the formation of the *dearly beloved* second Presbytery of Philadelphia. Good old Jacob caused much difficulty, by his partiality for the *child of his old age.* So have our *Elective Affinity brethren*, who constituted a majority of the Assembly, caused much trouble to the church, by far too great a love for the *Elective Affinity child* of the Assembly's old age. There is this difference, however, in favor of the Patriarch, that his *beloved Joseph was legitimate.*

FAIR PLAY.

LETTER

To the General Assembly of the Presbyterian Church of Scotland.

The General Assembly of the Presbyterian Church of the United States of America, to the Reverend, the Moderator, and the other members of the General Assembly of the Church of Scotland.

Highly Venerated and Beloved Brethren in Christ:—

We make no apology for approaching with the language of respectful and affectionate salutation the highest judicatory of a church, which, more than any other of modern times, we have reason to regard as our mother. It is delightful to hold Christian intercourse with any portion of that blessed community, the members of which, "though many, are one body in Christ, and every one members one of another." But it is peculiarly desirable and gratifying to maintain this intercourse with the great Christian family which agree with ourselves in doctrine and order; and to which, in times past, we have been so much indebted for noble examples of Christian heroism, and of faithful adherence to the truth and ordinances of our common Master. Under these impressions, permit us most respectfully to greet you in the Lord; to beg the privilege of your correspondence; and to solicit an interest in your prayers and counsels, as in our sphere engaged in the same hallowed work with yourselves. Indeed we cannot reflect on our having so long postponed the overture which we now make, without feeling that we have been scarcely justifiable in delaying to recognize a relation so truly interesting, and to seek a correspondence from which so many advantages may flow to our American Zion.

We take for granted, that you are well acquainted with our course of gradual enlargement as a church; with our general adoption of your own public formularies; and with the present situation of our formularies in the United States. We now number twenty-two Synods; one hundred and eleven Presbyteries; eighteen hundred and fifty-five ministers; twenty-five hundred churches, and two hundred and thirty-three thousand communicants. And although we have great reason to humble ourselves before God that we have not been more active and successful in extending our branch of the American church; yet we have at the same time, great cause for thankfulness that our very imperfect labors have been so far blessed; that our church is daily growing in extent, and we trust in vital piety, and in active effort for the advancement of the Redeemer's kingdom.

Within the last ten years, there has been a very sensible increase of zeal in behalf of missions, both foreign and domestic, in our own church, as well as in several of our sister churches. And, if we mistake not, great good has been done, in sending the gospel to destitute settlements in our own country; in organizing new churches, and furnishing them with pastors; and in raising, to a considerable extent, the standard of morals, piety, and knowledge in almost every part of our land; and also in carrying the same blessings to thousands of the benighted heathen. The zeal for sending the gospel to others, has been attended with a blessed revival of religion in many of our churches. Indeed we are bound, in fidelity to our Master in heaven, to bear our humble testimony that, as vital piety has ever prevailed among us, and we believe elsewhere, in proportion to the degree in which the precious doctrines of the Reformation have been faithfully and powerfully preached; so all our experience has convinced us, that no church has a more certain pledge, both of temporal and spiritual prosperity, than that which is active and prayerful in unceasing efforts to send the glorious gospel to the destitute and the perishing. We can testify, with the thousands of holy and devoted men who have gone before us, on this as well as the other side of the Atlantic, that those who are zealously engaged in watering others, never fail to be watered themselves, and that nothing is more directly adapted to draw down a rich blessing upon ourselves, than to be diligently engaged in imparting the knowledge of salvation to our fellow-men.

Our Theological Seminaries are annually increasing in extent, and we trust also in usefulness. Holding, as we do, the importance that the Christian ministry to be learned as well as pious, we have thought it our duty to provide institutions adapted to secure the training of such a ministry. We have seven of these institutions within the bosom of our church, in which are upwards of three hundred young men constantly training up for the holy ministry; and the number is every day becoming larger. These, added to the Theological Seminaries maintained by sister churches of the Presbyterian denomination, by the Reformed Dutch Church, and by our Congregational brethren, may be considered as embracing between five and six hundred candidates for the sacred office, constantly in a state of preparation for their work. This number, however, is far from being sufficient to meet the numerous calls for ministerial service presented by the domestic as well as the foreign field. To supply, in some measure, this deficiency, we have organized a Board of Education, the object of which is to select indigent young men of promising talents and decided piety, and to support them in a course of study for the gospel ministry. This Board has now under its patronage considerably more than four hundred youth: and other education societies, connected with evangelical denominations in the United States, may perhaps have nearly three times that number on their list of beneficiaries, making a probable number, not much if any, short of two thousand young men, who are in different stages of education on their way to the sacred office. But after all, such is the rapid increase of our population, and the great disproportion between the demand and the supply of laborers for the gospel harvest, that we, as well as our sister denominations, still feel ourselves called upon to pray without ceasing to the Lord of the harvest, that we would rise up and send forth more laborers into his harvest. And, in answer to such prayers, we do hope that a spirit of zeal for providing Christian teachers, for maintaining religious ordinances, and for spreading the knowledge of the glorious gospel, is sensibly extending to every part of our land, and in some portions of it, with a very encouraging rapidity.

We have been greatly gratified to learn, that the cause of Temperance is gaining ground in North as well as in South Britain. We are more and more persuaded that this cause is intimately connected with the progress of pure and undefiled religion, and that we are bound, as guardians of the church of God, to give it, not only our general countenance but our active support.—Accordingly, a large part of our Church Sessions, Presbyteries, and Synods, have concurred with the General Assembly in taking order of this subject, so momentous to all the interests of man; and the beneficial effects flowing from these measures have been numerous, manifest, and happy.

You are doubtless so well informed concerning the progress of benevolent enterprise in our country, that any minute statements on these subjects in the present communication, are unnecessary. You are aware, that in the Bible, Missionary, Tract, and Sunday School causes, unceasing effort and gratifying progress are constantly making in our country; and that our ecclesiastical judicatories have thought it their duty to give their aid from time to time to these several institutions, and with results of the most favorable kind.

The American Bible Society, after substantially redeeming its pledge, adopted more than three years ago, to supply all the destitute families in the United states with Bibles—is now beginning to think of a wider range of benevolent effort. It has resolved to commence a correspondence with our fathers and brethren in Great Britain and other parts of Christendom, for the purpose of obtaining their advice and co-operation in respect to the grand enterprise of attempting to supply with the Bible, within a limited period, *all the inhabitants of the world* who may be found destitute of it, and who may be accessible and willing to receive it. We have unanimously agreed to recommend this subject to the serious consideration of all the churches under our care, and look forward with the deepest interest to the result of the proposed correspondence.

The last General Assembly, impelled by a sense of the magnitude of the object, and of the importance of united prayer, resolved to set apart the first Monday of January, 1833, to be observed as a day of fasting, humiliation and prayer for the conversion of the whole world to God. In this interesting observance, several of our sister denominations in this country, and we have reason to believe, not a few in foreign lands, cordially united with us. We have, at our present sessions renewed this appointment for the first Monday of January, 1834; and we derive great pleasure from the cherished expectation that our brethren beyond the Atlantic will cheerfully join us in so hallowed and delightful a service. Whatever judgment may be formed as to the near approach of the latter day glory, it cannot be doubted that any service which is adapted to bring the moral condition of the world before the minds of professing Christians, as a subject of serious heart-affecting contemplation, and of humble, importunate prayer, can scarcely fail of producing, by the blessing of God, important spiritual results.

We transmit herewith a copy of the constitution of our church, and also copies of the proceedings of former General Assemblies, as far back as our remaining copies will enable us to furnish them; together with a copy of the constitution of one of our Theological Seminaries, which may be regarded as a specimen of the constitutions of them all. Of these your venerable body will please to accept, as a small testimony of respect, and as one of the most summary and effectual means of making you acquainted with the character and situation of our church.

Finally, we take leave of you, venerated fathers and brethren, with all those sentiments of respect and affection, which the recollection of our common origin and language; our agreement in doctrine and government; and our large debt, on many accounts, to the church of Scotland, are adapted to inspire. May we be enabled to strive together with one heart and one soul in spreading the gospel, and thus bring "glory to God in the highest, peace on earth, and good will to men!"

Signed in the name and by the order of the General Assembly.

WM. A. M'DOWELL, Moderator.
JNO. M'DOWELL, Per'nt Clerk.

A true copy from the files,
Attestat, EZRA STILES ELY,
Stated Clerk.

Philadelphia, 1833.

From Scott's Life of Calvin.

Death of Calvin.

In the year 1563, amid great and increasing infirmities, he continued to dictate numerous letters and papers, and to give advice to those who consulted him from various quarters. He composed two earnest admonitions to the people of Poland against the anti-trinitarians; published his commentaries on four of the five books of Moses in Latin, and also translated them into French; and commenced his commentary on Joshua, which was his last work, and was finished only just before his death. Nor did he, as long as he was able to get abroad, neglect the ordinary pastoral duty of visiting the sick. Thus was this faithful servant found, when his Lord came, "with his loins girded, and his lamp burning."

On the 6th of February, 1564, he with difficulty, arising particularly from asthmatic oppression, preached to the congregation; but it was for the last time. He taught no more in public, except as from time to time, to the last day of March, he was carried to church and spoke a few words to the people, but not in any continued address.—Multiplied diseases now weighed him down, and the shades of death began to gather around him. Beza gives the following account of his constitution, his habits, and his present distressing state, when a complication of disorders had made their united attack upon him:—

"He was naturally of a spare and feeble frame, of a sallow complexion, and billious habit, tending to consumption. He was subject to severe headaches, from which strict abstinence alone afforded him relief. Hence for more than ten years together, he took only one meal in the day, generally in the evening; and frequently fasted for thirty-six hours together. His digestion was bad, and his sleep scarcely deserved the name. Five years before his death, he was attacked by a spitting of blood, and when his long continued intermitting fever left him, that "host" of disorders to which we have alluded, and which he himself enumerates, asthma, gout, stone, gravel, cholic, and a severe hemorrhoidal affection, began to show themselves. He strictly observed the directions of his medical attendants; but otherwise, and when not under their care, he suffered nothing to interrupt his work, preaching often under a headache, which would have confined most men to their couch."

Amid all the sufferings under which he lan quished for three months, we are told not an impatient word escaped him. Sometimes he would direct his eyes upwards, and simply say, "How long, O Lord!" a phrase which during his health he had often on his lips, when he received tidings of the calamities of his brethren, or reflected upon the oppressions of the church; or he would repeat the words of David, "I held my peace because thou didst it;" or those of Isaiah, "I did mourn as a dove." And again he was overheard saying, "Thou bruisest me, O Lord; but it amply suffices me that it is thy hand." Still he persisted in dictating and writing as he was able; and when entreated by his friends to forbear, he replied, "Would you have my Lord find me idle when he cometh?"

"The remainder of his days," Beza tells us, "Calvin passed in almost perpetual prayer. His voice indeed was interrupted by the difficulty of his respiration; but his eyes (which to the last retained their brilliancy) were uplifted to heaven, and the expression of his countenance showed the fervor of his supplications." "His doors," Beza proceeds, "must have stood open day and night, if all had been admitted who from sentiments of duty and affection wished to see him; but as he could not speak to them, he requested they would testify their regard by praying for him. Often also, though he ever showed himself glad to receive me, he intimated a scruple respecting the interruption thus given to his employments, so thrifty was he of the time which ought to be spent in the service of the church."

The 19th of May was the day on which the ministers were again to meet on the affairs of the church, and at this time with special reference to the celebration of the sacrament at Whitsuntide. On these occasions he was accustomed to partake of a friendly meal with them; and he would now have the meeting held and supper prepared at his house. When the time came, he caused himself to be removed from his bed to the room in which they were assembled, and thus briefly addressed them:—"I come to you for the last time, never more to sit down with you at table." He then offered up

a short prayer, took a small portion of food, and conversed with them for a little time in a cheerful manner. But before supper was finished, he was obliged to be carried back to his chamber. He looked pleasantly upon his friends as he went out, and said, "This will not prevent my being present with you in spirit." He never afterwards left his bed. On the 27th of May he spoke with less difficuliy and in a stronger voice. But this was the last effort of nature. At about eight o'clock in the evening, the symptoms of dissolution suddenly came on. Beza, who had recently left him, was sent for, and on hastening to the house found that he had expired. He had departed without even a sigh, and in the full possession of his powers to the last. Lamentation prevailed throughout the city on his decease. Multitudes flocked to see his corpse; and among them the English ambassador to the French court, who had come to Geneva to see and hear him. At first all comers were freely admitted; but afterwards, to prevent inconvenience, and the perverse representations which might be made of such an exhibition, this was restrained; and the next day, but one, (being Sunday,) at two o'clock in the afternoon, his remains were interred, according to the directions which he had himself given, in a grave in the common burying-place, called Plein-Palais, without any monument or inscription to distinguish the place. His funeral, however, was attended by the members of the Senate, the pastors and other ministers of the city, the professors of the college, and a great proportion of the citizens at large, who testified their sense of the loss they had sustained by the strong emotion which they manifested.

For the Western Luminary.

CIRCULAR.

$30,000 *for Tracts in Foreign Lands.*

The Executive Committee of the AMERICAN TRACT SOCIETY feel constrained to invite the attention of the churches to the claims of Foreign and Pagan lands. The CALLS OF PROVIDENCE, which led the Society at its late anniversary solemnly to resolve on the attempt to raise, the present year, THIRTY THOUSAND DOLLARS for Tract operations abroad, have but been rendered more moving and affecting by recent communications.

The indications, that God will use THE PRESS, in connection with the labors and prayers of his people, as a grand instrumentality for the diffusion and permanent establishment of the Gospel, are clear and decisive. The great mass of the earth's population, may be reached through *a few principal languages*, most of which have been acquired by missionaries. The *ability to read* prevails far more extensively among the heathen, than a few years since was known. In almost every part of the world, God is opening *doors of access*. The fabric of paganism is tottering, and multitudes are induced to examine the claims of Christianity. Many conquests of pagan hearts have already been gained. And more than all, the Spirit of God is evidently *moving on the churches at home;* kindling a new interest in the speedy diffusion of the Gospel; exciting to self-denying effort, to liberality, and to prayer. Is it too much to confide that the work God has thus undertaken, he will own and bless?

It is also a fact, that what the Society have hitherto done has kindled new zeal in our fellow-laborers abroad. Their plans have enlarged; their presses are in operation; new publications are preparing: and they look to God, through the churches, for the means of prosecuting their work.

With such incentives, and warned by the speedy flight of the passing year, the Committee, at a meeting, September 15, 1834, having carefully examined the claims of respective countries and stations, unanimously

Resolved, That the following appropriations be made as early as sufficient contributions shall be received, and opportunities be afforded for transmitting them: viz.

TO CHINA, for the use of the American Mission, in connection with Rev. Mr. Gutzlaff, Leang Afa, and others; all religions being here mainly diffused through the press, and the Chinese *written* language being intelligible, not only in China, but in Corea, Japan, Loochoo, and Cochin-China, embracing, in the opinion of Dr. Morrison, "more than one third of the population of the globe;" vast multitudes of the Chinese having shown the utmost eagerness for books,	$5,000
BURMAH AND SIAM, for the use of the American Baptist Mission; having in operation among eighteen millions of Burmans, a type and stereotype foundry, four master printers, organized bands of distributers pervading the rivers, towns and villages; great eagerness among the people to read, and many conversions by means of Tracts,	5,000
CEYLON AND THE ADJACENT CONTINENT —for ten millions speaking the Tamul. In Ceylon are seven Mission stations: two press; 4,000 scholars; 30 native converts might be immediately employed as distributers. Another station soon to be commenced at Madras,	3,500
THE MAHRATTAS—about twelve millions; three Missionaries devoted chiefly to Bible and Tract distribution, which, with religious conversations and schools, are here among the most promising means,	3,000
SANDWICH ISLANDS——three mission presses, 16 to 18 native printers, 50,000 scholars. Only 1620 pages yet printed in Hawaiian. Every new Tract finds about 20,000 readers. No where, probably, is every page issued so likely to be appreciated and read,	3,000
SINGAPORE AND INDIAN ARCHIPELAGO, including Mission of the American Board of Commissioners for Foreign Missions at Siam. At Singapore are two presses, a stereotype foundary, and founts of type in Malay, Arabic, Javauese, Siamese and Burgis. It is visited by water-craft and junks from almost all parts of South Eastern Asia. Java, Sumatra, Celebes, Borneo, the Moluccas, Sulu and other islauds of the Indian Archipelago, are estimated to contain from 30 to 50 millions,	1,000
SYRIA AND PERSIA—a branch of the Mission press is removed from Malta to Beyroot, and Tracts in Arabic, Greek, and Turkish, are greatly needed. For 110,000,000 of Mohamedans very little has yet been done. A new mission is about to be established in Persia,	1,000
SMYRNA, (to which the remaining branch of the press late at Malta is removed,) for use of Mission of American Board of Commissioners for Foreign Missions in that vicinity and in Greece, and of Rev. Mr. Brewer for Tracts in modern Greek, Italian, Armeno-Turkish and other languages,	1,000
GREECE, for Mission of Domestic and Foreign Mission Society Protestant Episcopal Church; press located at Syra, with facilities of communication in all directions. A number of Scripture narratives issued,	
CONSTANTINOPLE AND ASIA MINOR, especially for the Armenians, including the recent mission stations at Broosa, and Trebizand on the Black Sea; thirty Lancasterian Schools in operation with 2,000 pupils,	1,000
RUSSIA—The Tract friends at St. Petersburgh say, "We labor for 60,000,000 and more." A Depository is opened at Moscow. The eagerness with which Tracts are purchased and received by multitudes, not only in these cities but in distant parts of the empire, affords abundant encouragement, and the call for pecuniary aid is very urgent,	1,500
GERMANY, especially the Lower Saxony Tract Society at Hamburg, which has more than 30 publications in common with this Society; very extensive openings for usefulness in Germany, Switzerland, Lithuania, and Poland, and much opposition from Neology,	1,000
FRANCE—The Paris Religious Tract Society has nearly 40 publications in common with the American; it labors for 32,000,000; the press is unrestrained; and the col-portage system of circulation very useful,	1,000
MORAVIAN BRETHREN——Tracts and books are needed at numerous mission stations, and several are just issued, or in progress for West Indies and Canada,	700
NORTH AMERICAN INDIANS, for Missions of the American Board of Commissioners for Foreign Missions,	200
do. do. do. American Baptist Board,	300
Unappropriated, for new openings,	700
Total,	$30,000

Small as these appropriations are, compared with the wants of a perishing world, and small as they are, compared with the pecuniary ability of our favored churches, the Committee beg that no minister, or christian, male or female, will indulge the hope, that they will be duly obtained and remitted, until the language of Christ to her who poured on his head the box of precious ointment, can be applied to themselves: "*She hath done what she could.*"

By a statement from the Treasurer, it appears, that, while the total current expenses of the Society since April 15, for paper, printing, &c. have been $26,479 29
The total receipts, during the same period have been only $23,005 15
Leaving a deficiency (no foreign appropriation having yet been made the present year) of $3,474 14

This deficiency must be made up; the Society's current expenses in future, including all the claims of our own country, must be provided for; and $30,000 in addition be raised for foreign and pagan lands, or the above appropriations cannot be made.

The Committee would be far from diverting attention from our own country. They believe that no Christian can justly excuse himself from habitual *miscellaneous Tract distribution*, and opportunity offers among his fellow-men; and were the churches every where wisely putting forth their strength in those *systematic efforts*, whereby Tracts are made the introduction to prayerful personal labors for those far from God, the accessions from the world would doubtless be such as to give joy on earth, and awaken new joy in heaven. The Committee also attach unspeakable importance to the circulation of the valuable *Evangelical volumes* issued by the Society, both at the South, as contemplated in a resolution at the late anniversary, and in every other portion of our land. But interesting as all these labors are, they cannot excuse our neglect of the perishing heathen. Who can bring himself into the immediate presence of Christ, look to him for direction, and not hear him say, "These ought ye to have done, and not to leave the other undone."

The Committee entreat the churches *not to delay their efforts till called on by Agents* sent out and sustained by the Society. Qualified men thus to visit all the churches cannot be obtained; and if they could, it is most desirable that our Benevolent Institutions be saved from the expense.

The Committee have been greatly encouraged by the efforts of those *clerical bodies*, and those *individual clergymen*, who have assumed the work of presenting the Society's claims to the churches in their own vicinity. It is hoped that nothing will hinder their early prosecuting these efforts to their complete consummation.

To all pastors of churches which co-operate with the Society, the Committee look to bring the object early before their people, and obtain their contributions. To Laymen and Ladies who can contribute of their abundance—to members of congregations who can unite with others in contributing $20, or $50, to constitute their pastors or others Members or Directors for Life—to Officers of Auxiliary or other Societies, by whose efforts contributions can be obtained—to all who love the Lord Jesus, and would aid in sending a knowledge of him, on the printed page, to the poor idolator—do the Committee look for a prompt and liberal co-operation in this work. It is *a work to be done*, and must be done *soon;* money must actually be raised, and not only raised but remitted; or the Society's year will close while the blessed work proposed is unfulfilled.

The Committee will only add, that they are charged with a solemn message to the churches —from Leang Afa, the Chinese convert, expressed in his own native hieroglyphics—from the intrepid Gutzlaff—from Dr. Morrison—from the Tract brethren in Russia, and in Germany, and in France—and from beloved missionaries at almost every station planted by the American churches on heathen ground. It is a loud and bitter cry, from servants of God, surrounded by dead men's bones, which God only can revive—from laborers enveloped in a darkness that may be felt, and which God only can chase away—from men whose hearts are ready to sink in view of the blindness and obduracy of those for whom they toil—a cry, urged and reiterated with melting tenderness and entreaty: "*Ask the churches, while their hearts are moved, and their hands are open in contributing, to pour forth unceasing PRAYER, that God will shed down his Holy Spirit on these poor idolaters, and make his truth effectual to their salvation.*

By order of the Executive Committee,
JAMES MILNOR, *Chairman.*
WILLIAM HALLOCK, *Cor. Sec.*
ORNAN EASTMAN, *Vis. and Fin. Sec.*
New-York, September 20, 1834.

Western Africa.

EXTRACTS FROM THE JOURNAL OF MESSRS. WILSON AND WYNKOOP.

Desire for Colonies and Teachers on the Coast.

The desire for the settlement of Americans on their land was strongly evinced on our approach to Cape Palmas. The whole cape forms an area of perhaps twenty-five or thirty miles in extent, and is owned by two or three tribes, along the western part came on board as we were sailing by; and being informed that the object was to make a settlement at Cape Palmas, began at once with all their zeal and eloquence, to persuade us that their town was on the proper cape; that they had "too much land" to sell, and that their land "pass all other land." As there happened to be one or two natives with us, who belonged to the other part of the cape, it was difficult for them to restrain their anger when they saw the attempts made to induce us to stop before reaching their town. Many strong words and fierce gesticulations were made by the different parties.

One of the Cape men, who came with us from Monrovia, went off last nigh to his town about twelve miles distant, "to tell the news," as he expressed it. From the account given by him when he returned, there was probably never such an excitement of joy as then on Cape Palmas. [WYNKOOP.

The agent asked him what news? He replied, "Very good news?" What did the king say? "He very glad—say you must come look at the place yourself; if you like it, you can sit down there." He also informed us that his townsmen had slept none the last night, which we could easily have inferred from so many of them coming off to us at so early an hour in the morning. The people seemed much delighted with the idea of having their children educated. One man who was particularly captivated with the thought, told me he would bring his son to-morrow for me to see him; and if I choose, I might take him to America with me. Wilson, our messenger, appeared, overwhelmed with joy when the guns were fired. I asked if his town was not sickly? To which he replied, No; but said. "If it was, you not be fraid: your book tell you that God will take care of you."

An immense number assembled about the place of landing. Our boat stranded, and we were carried ashore upon the backs of the natives. Several of the head-men of the town met at the water side to escort to the king's palace. As soon as our whole company had landed, we moved forward in a regular procession; each one of us having a staff-man or two to clear the way for us. The procession was a compound of the novel and ludicrous. The most heartfelt joy was manifested by the immense multitude who were accompanying us, and the loud noises which they made by their unintelligible jabberings, together with the dingling of the bells and chains which they wore about their necks and ancles, was almost deafening. We were conducted through a great many winding streets (if indeed they deserve the name of streets,) before we reached the king's head quarters. The houses are very compact, so much so as to render it impossible for more than one person to pass between them at the same time. They are generally of the same size and appearance being of circular form and with high thatched roofs.

We were apprized of our proximity to the king's palace by the immense numbers that were assembled about one place. We found his majesty sitting under the roof of one of his houses, on a low stool, with a small striped umbrella held over his head. He retained his seat, but shook hands with each one of us. He is a fine looking man, stout with a dignified, modest, sensible appearance. The only cothes he wore was a striped cloth fastened around his loins and extending down to his knees. He had a string of beads around his neck, several iron wrings around his wrists, and at least half a dozen coarse iron rings around each ankle. Immediately behind him stood his wives; on his left side sat his interpreter, a small, sprightly, pleasing looking fellow; next stood the king's counsellor. Seats were furnished us around the king, immediately under the vertical rays of the sun. This, together with the number of human beings who wedged up every avenue through which air could pass, made the place almost intolerably warm.

[WILSON.

Our attention was arrested by the number of children, and the sprightliness of their action. We estimated that not less than four or five hundred were flocking about the town;—children apparently possessed of as fine abilities as any in the world; perhaps too, as affectionate and lively, certainly as interesting as those of Christian firesides in Christian lands. Would that this band of young immortals could be instructed in the glorious principles of immortality, and made acquainted with His salvation, who brought life and immortality to light. The feeling of sympathy and the tear of compassion are buried deep in his heart, who could look upon them with indifference. Interesting youth, ye shall not long be neglected; ye shall not go down to the grave without hearing of Jesus, of the resurrection, and of eternal life.

When at Grand Sestross, one of the most populous and best built town on the coast it is remarked—

We were followed into the town by crowds of gazing people. Hundreds of children and youth flocked around us expressing by their light frolicsome capers, their delight at seeing white men. The king is well advanced in life, but mild, and even courteous in his manners. He heard us state the object of our visit, with evident delight: and promised to afford every facility for the introduction of missionaries. It is, indeed, most interesting to mark the expressions of surprise and plensure that glow on the countenance of the unsophisticated natives, when we tell him what the missionary wishes to do for himself and his children.

There is not the least doubt but this whole coast is ready for receiving the gospel of Christ. We think that no danger would be apprehended to missionaries, or to their property.

[WYNKOOP.

From the Presbyterian,

Missionary Letter.

The following interesting extract is from a letter, dated Little Rock, Arkansas Territory, August 9th, 1834, from the Rev. Henry R. Wilson, jr. to his father, the Rev. H. R. Wilson, sen. Shippensburg, Pa. Its motto might be, "*in labors more abundant, in deaths oft.*" It will be recollected, that Mr. Wilson had acquired a competent knowledge of medicine before he engaged in his Missionary work.

"I wrote to you when about starting for the Pawnee nation. I joined the troops under Gen. Leavenworth, in the Pawnee country, and was cordially received by the officers, and especially by the General. He approved of my object in attempting to visit the Pawnees and Kamanches, to ascertain whether they would be willing to have missions and schools established among them. In consequence of the war in which these nations are engaged, they failed to meet the General at the appointed place. It was concluded to march on to their towns, after a few days rest, to hold a council. During these days, a great many men were taken sick. After a week's delay, Col. Dodge, with all the dragoons who were able, (about one-third their number,) proceeded. Gen. Leavenworth expected to follow in a day or two with the infantry. As the sickness had greatly increased by this time, and there was no surgeon left able to take the charge of the sick, I was pressed into the service, and obliged to act in the capacity of surgeon. I took the charge of all the sick that remained, about 150. Many others were taken down daily, until there was scarcely a healthy person to attend the sick. The General only advanced two days march, when he, his officers, and most of his men, were taken ill. His surgeon was rendered incapable of attending the sick. After three or four days confinement, the General, one of his officers, and several of his men *died*. About the same time I was taken seriously ill with bilious fever. After this, for several days, I continued to perform the duties of the surgeon, there being no one else. At length I was relieved by the arrival of the assistant surgeon, who had been left behind sick. In a few days my fever was broken. My situation was, however, very uncomfortable, having to lie on the ground on a single blanket, under a tent which neither turned the sun nor rain, and with little nourishment but buffaloe meat. I was brought very low. As the expedition seemed likely to be a complete failure, I felt anxious to get away as soon as possible. In my weak condition, I threw myself into a wagon, got two soldiers to attend me, and set off for Fort Towson.—Though I had to lie out every night, yet I improved astonishingly, and on reaching the Fort I could walk with the aid of a cane. After two days rest, I started on horseback for the Cherokee nation. I rode most of the way through rain, yet improved daily. On my arrival at Dwight, I found two members of the family had fallen, a daughter of Mr. Hitchcock, and the Rev. Mr. Lockwood, who succeeded me! The Arkansas is too low for steamboats. I left for Little Rock early in the week, expecting to take the water there. But boats cannot even come up to this place. After the Sabbath, which I design spending here, I mean to strike across to Memphis, on the Mississippi. I will have the company of a pious man about half the way. I shall endeavour to reach you as soon as possible, yet I cannot tell when that may be, as I may meet with unexpected detention. I hope that you, and especially my dear mother, will not be unduly anxious about me. Let all your solicitude be told to the Saviour. If it be His will, we shall soon meet on earth. If not, it will not be long before we shall, I trust, all meet in heaven. For this let us labor and pray. God, in his infinite mercy, bless and preserve you all."

The Emigrant's first Sabbath in Africa.

It was, indeed, an affecting sight to look round on our little band of Scottish emigrants, thus congregated for the first time to worship God in the wild glen alotted for their future home and the heritage of their offspring. There sat with his silvery locks, the aged patriarch of the party, with his bible on his knee, a picture of the high-principled, grave, Scottish husbandmen; his respectable family seated around him. There was the widow, with her meek, kind and quiet look, the look of one who had seen better days, but who, in adversity, had found pious resignation, with her three stalwart sons, and her young maiden daughter, placed beside her on the grass. There, too, were others, delicate females, one of them very nearly related to myself, of whom I need not more particularly speak. There was the younger brother of a Scottish laird, rich in blood, but poor in fortune, who, with an estimable pride, had preferred a farm in South-Africa, to dependence on aristocratic connections at home. Looking round on these collected groups, on this day of solemn assemblage, such reflections as the following irresistibly crowded on my mind:—"Have I led forth from their native homes to this remote corner of the globe, all these my friends and relatives, for good or for evil; to perish miserably in the wilderness, or to become the honored founders of a prosperous settlement, destined to extend the benefits of civilization and the blessed light of the gospel through this dark nook of benighted Africa?" The issue of our enterprise is known only to him who ordereth all things well. Having selected one of the hymns of our national church, all united in singing it to one of the old pathetic melodies of our native land. The day was bright and still, and the voice of psalms rose with a sweet and touching solemnity among those wild mountains where the praise of the true God had never, in all human probability, been sung before. We then read some of the most suitable portions of the English liturgy, and concluded with an excellent discourse from a volume of sermons presented to me on parting by the Rev. Dr. Pringle, of Perth. We had a similar service in the afternoon. While we were singing our last psalm, an antelope stood for a little while on the opposite side of the rivulet, gazing at us with innocent amazement.—*Pringle's African Sketches.*

Prospects of the Slaves.

Is slavery to be abolished by an absurd theory of the rights of man? by our declaration of independence? by appeals to political consistency? Or are we not rather to expect that blessed consummation from the workings of the law of love and Spirit of Christ? Evidently the latter. And therefore it is, that among the anti-slavery influences at work in this country, those are the most worthy of regard which most evidently proceed from that spirit and are guided by that law.

The report on the religious instruction of the colored population, published by the Synod of South Carolina and Georgia, exhibits as much of the true spirit of abolition as any document that we have met with in a long time. Let it be read and pondered. Here is a body of Christians whose influence pervades two of the states in which slavery has the strongest hold, recognizing and publishing to the world, as obligatory on themselves, principles as inconsistent with the spirit of the slave system as light with darkness; principles which tend just as certainly to the abolition of slavery, as light to dispel the dark. When those principles come thoroughly to control a man, he can be in heart no longer a slave-holder. When they come thus to control a community, the system is virtually abolished there. To complete the work, there is only required such prudential arrangements as may be necessary in order duly to administer the law of love in such circumstances.—The *form* may continue for a time; but the spirit of Christ will inhabit such a form no longer than shall be absolutely necessary. We hope *a great deal*, therefore, from the evident awakening of Christians at the south, to the duty of preaching the gospel to the slave.—*Journal of Freedom.*

First of August in Montreal.

Yesterday, being the day fixed, by the slavery abolition act, for the emancipation of the slaves in the British West-India colonies, was observed as a festival, with becoming solemnity, by the few sons of Africa within the city. Pursuant to notice, they met in the public hall, above St. Anne's market, and after a psalm and prayer fervently delivered, and heartily joined in by the brethren, an address was delivered, breathing in strong terms the feelings of gratitude which they experienced for the great and generous boon that day conferred upon 800,000 of their fellow men. The sentiments of devotion and attachment to the mother country were strongly expressed, and several allusions in the address were received with warm and enthusiastic cheers.

The colored brethren dined together in the St. George inn, and by toasts and songs beguiled away the evening. The ships in port carried their colors in honor of the day.—*Mont. Gazette, Aug.* 2.

Sunday School Cause.

It is time to make our plea for winter schools. It may be expected with some confidence, that every season will find the number increasing of country Sunday-schools continued throughout the winter. This is certain, that whenever teachers have become deeply interested in their employment, and feel their hopes encouraged, they find the terrors of a winter school disappear, and they continue it without difficulty. Where this stimulus does not exist, let the teachers pray for it, and resolve that they will not fix a time for suspending the services of the school, but will continue it until that inclement Sabbath shall come in which they shall find no scholar has ventured out to meet them.—*S. S. Journal.*

A subscription was lately made in Buffalo, New York, for Sunday-schools. Among the contributors was the head of a family which had emigrated from South America, in comparative poverty. When he offered a donation of ten dollars, some one took notice of what was thought an extravagant sum, but he significantly replied, *The Sunday-schools have been the making of my children.*

On the same occasion, when a poor female presented two dollars, a gentleman commended her liberality. "Sir," she replied, "*I have not been sick all summer.*"—*Ib.*

Attendance on Public Worship.

We are glad to observe that this neglected duty is beginning to excite attention in the minds of some Christians. The observance of the Sabbath by merely resting from labor, is but a partial compliance with the sacred appointment. Yet most of the efforts heretofore made to promote the keeping of the fourth commandment, have been spent in attempts to put a stop to open and outrageous breaches of the letter of the law. But if no more is effected than the driving of men from attending to their ordinary business on the Sunday, the benefit will be but temporary and superficial. The Lord *blessed* and *hallowed* this day. It is to be devoted to holy purposes—to something positive to be done, as well as negative to be avoided. And the true moral influence of a holy Sabbath cannot be felt where the observance is only external and compulsory.

The next step in keeping the Sabbath is to attend public worship. This is the only way in which a people can show that they recognise it as a sacred appointment. It was appropriated by its Divine founder to public worship, because it is the most natural and rational manner of promoting his great intention in its establishment. Let, then, the main effort be to spread the knowledge of its true character, and to persuade men to make an advance in their duty, beyond the idle waste of the day. Teach them that as the six days are filled up with the cares and wants of the body, so the Sabbath is the day of the soul. Their bodies may then rest from toil, but the soul should be suffered to invigorate and refresh itself by holy exercises and spiritual employments.

Children should not only be taught that Sunday is not the time for play and noise, but that it is a day of devotion for them, and that the Lord's house is the fit place also for them to repair to and honor their Creator. It is, indeed, too often made a penitentiary for them, and the whole day one of gloom, by the manner in which they are compelled to pass it. But there are feelings in the young heart which, by judicious training, may be led to love the duties of the blessed day.—*S. S. Journal.*

Church and State in Great Britain.

[From a Correspondent of the N. Y. Observer.]

Another Motion for the Expulsion of the Bishops from the House of Lords.

London, July 25th.—Last night Mr. Rippon, member for the County of Durham, gave notice in the House of Commons, "that at the next session he would move to take away the leaislative and judicial functions of the archbishops and bishops, *with the view to the increase of their usefulness in their spiritual capacity.*"

I find, by turning to the Parliamentary Companion for 1834, the following account of Mr. Rippon: "A radical Reformer; in favor of expelling the bishops from the House of Lords, and the clergy from the Magistracy; is the advocate of triennial Parliaments, of a fixed duty on corn, in conjunction with the removal of tithes and poor rates, the abolition of all monopolies, reform of Church, and the ballot." This account may serve as a specimen of the assistance this little manual affords us in ascertaining the political character of every member of Parliament—also of his family history, titles, &c. Mr. Rippon, certainly, according to this statement, may be set down as well disposed to bring in the motion of which he has given notice. This motion is now sure to be made in Parliament every year, till it shall be carried, and pass into law. I have elsewhere given, but I do not at this moment remember, the state of the vote on this question, as it was taken a few weeks ago, during the present session. It was however, quite formidable, all things considered—a hint not to be despised. The temper of this nation is fully prepared for a final vote. A large portion, probably a majority, of the Church itself, would be glad to see their bishops return to the more appropriate duties of their profession. I am sure that all the pious members of the Church desire it, and those, who are less conscientious, feel that it is proper. Thousands, in the highest ranks of society, have long been disgusted with the position which the bishops occupy, as legislators, and the clergy, as magistrates. The common sense of mankind revolts against it; the spectacle is a stumbling-block to the whole world; and the feeling of the British community is every day growing stronger, and ere long will not simply rise in remonstrance, but demand, if necessary, with an indignant sense of a forbearance too long exercised towards such an egregious impropriety—yes, demand the consummation of a purpose so devoutly to be wished.

It is a feeling of delicacy in the legislative body, that has prevented a hurried decision of this question. The House of Commons are fully prepared, and it would not be strange, if the next session should record an overwhelming expression of their will. The moment they shall see the time has come, they will be no longer delicate. But this question is so intimately connected with certain other encroachments on the prerogatives of the House of Lords, that a reluctance to act upon it there must be anticipated. It is well understood, that the influence, which appears destined to dislodge the bishops from their legislative and judicial functions, will not long be content with that overmatched sway, which has hitherto characterized the hereditary branch of the British Parliament.

The State religious establishment of Great Britain, as such, is confessedly, by its advocates, a political institution; and it is for a political influence, that the Church is represented in the legislature. The Church is an integral part of the British Constitution, which the Reform Bill has not touched. The motion to remove the bishops, therefore, will be opposed as unconstitutional, and will doubtless lead to an amendment of that instrument, so far as may be necessary for this purpose. The complete separation of Church and State will probably be simultaneous with the ejectment of the bishops from the House of Lords.

Abolition of Deans and Chapters.

Mr. Rippon has followed his notice of a motion for the expulsion of the Bishops, with another, not less startling. It is this: "That Deans and Chapters not having the cure of souls, are useless; that it is proper to apply their possessions in payment of church rates, and for other purposes, regard being had to the interests of present holders, and provision being made for the performance of divine worship in the respective cathedrals."

Mr. Thomson, the missionary in Palestine, notices in his journal published in last month's Herald, that "many of the miserably built huts had recently tumbled down, in consequence of the great rains, blocking up the narrow streets, and imparting a melancholy picture of decay and desolation." This exhibits a peculiarity of the soil and climate of Judea, which illustrates the comparison made by the Saviour of those who should disobey his words to the foolish man who built his house without a foundation of rock.—*S. S. Jour.*

Intelligence from Captain Back.—The Montreal Gazette states that Mr. Duncan Finlayson, partner of the Hudson's Bay Company, arrived at Lachine on Saturday the 6th ult. in a bark canoe, navigated by ten voyagers of that concern. He left Port Vancouver on Columbia River, North West Coast of America, on the 20th of March last, passed over land to York Factory, the Company's principal depot in Hudson Bay, which depot he departed from on the 24th July. Two other canoes manned by sixteen additional voyagers are daily expected at Lachine, and the remaining voyagers and passengers from the interior this season will be down in the course of next month, (October.) Apart from the Company's usual despatches and letters from their servants in the interior, together with those from Red river colony, Mr. Finlayson has brought a packet from Capt. Back, addressed to the Colonial Office, London. We are happy to state that letters have been received from that gentleman dated Fort Reliance, east end of Great Slave Lake, up to the 4th May last, when he was preparing to be off to prosecute the ulterior objects of the expedition. The packet from London intimating Capt. Ross and party's safe return, which was forwarded from Montreal last November, reached Capt. Back on the 25th April.

Sudden Deaths.—After the commencement exercises at Amherst, on Wednesday last, Rev. Pliny Dickinson, of Walpole, N. H. dined with many others, and appeared to be in good health and spirits; after dinner he went into the house of a relation, and was eating a piece of watermelon, when he suddenly fell back in his chair and never spoke again. He continued to breathe about 15 minutes. His sudden death is attributed by some physicians to the rupture of a blood vessel. Mr. Dickinson was a native of Granby, and a graduate of Dartmouth College. He preached about 30 years at Walpole, but was not a settled minister at the time of his decease. He has left a wife and several children. His age was 57.

We are informed that the Rev. Jonathan Nash, late pastor of the Congregational Church in Middlefield, retired to rest in usual health on Saturday night last, and was found dead in his bed about two o'clock.—*North. (Mass.) Gaz.*

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, OCTOBER 1, 1834.

Anniversary Week in Lexington.

The following anniversaries will be held in Lexington, the first week in November.

Temperance meeting on Tuesday, (4th,) at 7 o'clock, P. M.

Bible meeting on Wednesday, (5th) at 3 o'clock, P. M.

Home Mission meeting on Wednesday, (5th) at 7 o'clock, P. M.

Tract meeting on Thursday, (6th) at 3 o'clock, P. M.

Foreign Mission meeting on Thursday, (6th) at 7 o'clock, P. M.

Sabbath School meeting on Friday, (7th) at 3 o'clock, P. M

Education meeting on Friday, (7th) at 7 o'clock, P. M.

SECOND ANNUAL MEETING OF THE FOREIGN MISSIONARY SOCIETY OF THE VALLEY OF THE MISSISSIPPI.

The second annual meeting of the Foreign Missionary Society of the Valley of the Mississippi will be holden in the 1st Presbyterian Church in Lexington, on Thursday, 6th of November next, at 7 o'clock.

The officers, patrons and friends of the Society, are especially requested to attend.

Rev B. B. Wisner, D. D. of Boston, one of the Secretaries of the American Board of Commissioners for Foreign Missions, is expected to be present and take part in the exercises of the occasion.

Other distinguished individuals from the East may also be expected.

A. BULLARD, *S. F. M. S. V. M.*

Church and State.

This agitating topic still commands the public attention in Great Britain. In a recent debate in the House of Commons, Mr. Rippon gave notice, that he should move for the taking away of the legislative and judicial functions of the arch-bishops and bishops, "*with the view to the increase of their usefulness in their spiritual capacity.*"

He also moved, that the Deans and Chapters not having the care of souls, are useless; "that it is proper to apply their possessions in payment of church rates, and for other purposes," &c.

TEMPERANCE AT SEA.—The number of vessels belonging to the district of New-Bedford, Mass. engaged in the whale fishery, is 186. Of these, *one hundred and sixty-eight* are conducted on Temperance principles. The number of vessels in the merchant service is 30; of which *eighteen* are conducted on the Temperance plan.

EVANGELICAL LUTHERAN CHURCH.—A meeting of the Ministers and Lay delegates of this respectable church, residing in Kentucky, and the adjoining states, is to be held in Jefferson county, Ky. on the 11th of October. The object of the meeting is, the formation of a new Synod.

SEVENTH REPORT OF THE AMERICAN TEMPERANCE SOCIETY.—This, like most of its predecessors, is a most able and luminous document. It occupies upwards of 100 pages, and is replete with facts and arguments which it appears to us, no one can gainsay or resist. The report is divided into four parts: 1. The principles illustrated by the Temperance Reformation: 2. Its progress and present state throughout the world; 3. An exhibition of the principles and precepts of the Bible, showing that they utterly forbid the traffic in ardent spirits to be used as a drink; and the making of laws which authorize the traffic by licensing men to pursue it; 4. Addresses: To moderate drinkers; To those who furnish them with ardent spirit; To ministers of the gospel of all denominations; To members of Christian churches throughout the world.

AMERICAN ANNALS OF EDUCATION AND INSTRUCTION.—Contents of the No. for September. 1. Sketch of Education in the Republic of Mexico; 2. Review of Combe's Lectures on Popular Education; 3. Excessive study in Children; 4. Heinroth on Education of Infancy; 5. Effects of Maternal Indulgence, 6. Habits of Order in Schools; 7. An unsuccessful Experiment: 8. Study of the Classics in Germany; 9. Emerson's Maxims of Education; 10. Memorial of an Infant on English Orthography; 11. College Life; 12. Miscellany.

THE CHILD'S NEWSPAPER.—This valuable little periodical, published at Cincinnati, is hereafter to appear in magazine form. It is to take the title of the "Youth's Magazine;" and will contain one-third more matter than in the old dress, without any advance in the price of subscription. We take pleasure in recommending this interesting little work to our youthful readers.

Miscellaneous Items.

There is a town in Geagua county, Ohio, containing nine hundred inhabitants, among whom there is not one that sells ardent spirits. As might be confidently expected, the morals of the place are excellent. No gambling—no horse-racing—no gouging. It is stated, that no one has been committed to the prison there within two years and a half. If the "good creature" were thus barred out from every town in our country, would the inhabitants lose any thing in point of happiness or respectability! Yet in how few towns could a majority of votes be got to dispense with the presence of the pernicious poison.

"The American Magazine of Useful and Entertaining Knowledge" is just begun at Boston. There are nearly thirty engravings in the first number. Price, $2 per annum.

A person, in New York, has been sentenced to the Penitentiary, for stealing newspapers from the doors of subscribers.

We learn from an authentic official statement recently published, that in Ireland there are about *eight hundred* ministers of the different dissenting denominations; about *two thousand eight hundred* belong to the established church; and to the Romish church, about *six thousand one hundred*. The population of Ireland is eight millions.

The editor of the New England Galaxy notifies his subscribers, that those in arrears, would thereafter have their papers directed in *red ink*.

"Infant School Lessons on the United States Government," by Rev. James Patterson, of Philadelphia, is just published. It is spoken of as a valuable little manual for youth of all ages.

The salary of the Lord Chief Justice of England is $44,444. The salary of the Chief Justice of the United States is 5,000.

A pugilistic contest lately took place at Andover, England, in which one of the parties was beaten to death. His opponent has been convicted of manslaughter, and sentenced to six months imprisonment, and hard labor on the tread-mill.

A vessel arrived at London in July last, from China, with a cargo of raw silk valued at $1,800,000.

A Mr. Pollard is lecturing in England on Temperance. Sir Wilfred Lawson, of Cumberland, has been so impressed by hearing him, that he caused his whole stock of wine and spirits to be destroyed by fire.

Cincinnati, September 27, 1834.

BROTHER COONS—I am happy to inform your readers, that Rev. Wheelock S. Stone has been appointed Agent of the Foreign Missionary Society of the Valley of the Mississippi, to labor under the direction of the Foreign Missionary Society of Kentucky, and that he has accepted the appointment, and will next week commence the active duties of his office. I have no doubt but Brother Stone will receive a cordial welcome among the churches in Kentucky, and be the instrument of doing them great good, while he successfully prosecutes his endeavours to raise the means of extending the blessings of the gospel to millions, for whom Christ died.

Affectionately Yours,
A. BULLARD, *S. F. M. S. V. M.*

Acknowledgements.

West. Foreign Missionary Society.—A. T. Skillman acknowledges the receipt of Five Dollars Fifty Cents for the Western Foreign Missionary Society, from the Grier's Creek Church, Woodford county, Ky.

American Presbyterian Education Society.—A. T. Skillman acknowledges the receipt of Four Dollars for the American Presbyterian Education Society, from the Grier's Oreek Church, Woodford county, Ky.

For the Western Luminary.

Extracts from the Minutes of the West Lexington Presbytery, at their Fall Session, Lexington, Ky. Sept. 24, 1834.

"On motion of R. Stuart, minister, it was

Resolved, That this Presbytery do subscribe to the "Act and Testimony" which was signed by a number of ministers and elders at Philadelphia, and dated the 27th of May, 1834.

On this resolution the yeas and nays were called for, and are as follows; viz:

YEAS—*Ministers;* R. Stuart, Davidson, J. H. Logan, Van Doren, Wilson, W. Scott, and Jacob F. Price: *Elders;* R. Marshall, Milton, A. Logan, Wallace, Bell, Collins, A. Scott, Dan'l. B. Price, Farrar, Giltner, Lowry, Stonestreet, Dooly, Emerson, and Inskeep:—22.

NAYS—*Ministers;* King, C. A. Campbell, J. N. Blackburn, Simrall, W. W. Hall: *Elders;* J. McDowell, Wingfield, J. H. Berryman:—8.

NON LIQUETS—*Ministers:* C. Stuart, S. V. Marshall, and S. Taylor: *Elders;* S. Campbell, Waller Redd, and Griffith:—5.*

"The following additional resolutions were offered by Jas. Stonestreet, elder, and adopted unanimously; viz:

'*Resolved*, 1. That this Presbytery do give their unqualified approbation to that part of the "Act and Testimony" which regards doctrine.

2. That the doctrines and statements enumerated as "Errors" in the "Act and Testimony," are dangerous, erroneous, and contrary to the Gospel of God, and our Confession of Faith.

3. That any minister or ruling elder in our church, who holds these errors, or either of them, should be arraigned before the proper tribunal without delay.

4. That our church government never contemplated the formation of presbyteries on the principles of Elective Affinity.

5. That the appointment of "Mutual Councils" and of "Committee-men," and the powers exercised by them are in violation of the constitution of the church.

6. That each presbytery has a right to judge of the qualifications of its own members.

7. That we will use all proper means to restore the discipline of the church, in all its courts, to a sound, just, and christian state.

8. That we will use our endeavors to prevent the introduction of new principles into our system; and to cause the government and discipline of the church to be administered according to the constitution.'

"After this the following resolution was offered and adopted; viz:

'*Resolved*, That this Presbytery, in order to guard her doctrines and government from innovation, will require, in every case, that all ministers coming from other bodies, and also from sister presbyteries, if deemed expedient, shall give an unequivocal, and open assent to the standards of our church in doctrine and government.'

* * * * * * * *

"The committee appointed to assess the Commissioners' Fund among the churches, in view of the Assembly's meeting next at Pittsburg, report that the rates should be reduced as follows; viz:

First church, Lexington,	$15 00
McChord church, do.	9 00
Frankfort,	9 00
Pisgah, Woodford, Nicholasville, Mount Pleasant, each	6 00
Walnut Hill, Hopewell, Versailles, Horeb, each	4 00
Clear Creek,	4 00
Greer's Creek, Salem, Cherry Spring, Georgetown, Beard, Barkley, Harmony, Winchester, each	3 00
And all the rest, each	2 00

The committee recommend the Contingent Fund to remain as before."

True copy, R. DAVIDSON, *S. C.*
Lexington, Sept. 26, 1834.

* It is proper to add that the following ministers were absent from the meeting of Presbytery: Rev. N. H. Hall, Hinckley, Trotter, Salisbury, Forsythe, Dunlap, and Coons. This is stated to account for the non-appearance of their votes. R. D.

For the Western Luminary.

No Sign of Heresy.

It should not be supposed, that the minority of West-Lexington Presbytery, are among the errorists condemned by the Act and Testimony, because they refused to subscribe to that article. They deprecate corruption, as sincerely as their brethren; and would make as great sacrifices as they, in defending the venerated standards of our beloved Church; and endeavor at least, to pray as fervently, and labor as zealously as others, for the "peace of Jerusalem." And though there may be a difference of sentiment on certain points, yet they do as ardently desire the peace and purity of the church, as do their brethren of the Act and Testimony. But they widely differ, as to the manner in which that happy object is to be accomplished. Those who subscribed that paper, believe that it is perhaps the happiest expedient which could have been devised, for the purpose of killing error, purifying the church, and advancing the interests of the Redeemer's kingdom. Believing this, they were perfectly right in doing as they did. They would have been traitors to the cause, had they not done it. While the minority, believing as they do, would have deserved the same stigma, had they pursued a different course, from that which they have pursued.

Thus far, the writer has spoken for the minority; his own reasons for not subscribing the Act are these. He believes

1. That it is an unconstitutional document. See Con. Faith, Form of Gov. Chap. 12. Sec. 4 and 5.

2. That is a disorderly method of procedure. If the errors are held in our own Presbytery, let us arraign and try those who hold them. If they exist in other Presbyteries, we ought not to meddle with other men's matters. Or we should present a Presbytery tolerating such errors to its Synod, or the General Assembly.

3. That it is calculated to *create* trouble in all the churches. For it sows the seed of discord; and begets a party spirit, in every Presbytery, and Synod in the land.

4. That it has a ruinous tendency. It destroys the peace of the church, because it excites debate; the fruitful source of discord, unfriendly feeling, and mutual recrimination.

It is ruinous to its prosperity. For ministers and elders, instead of giving themselves entirely to the work of saving souls, of visiting the sick, comforting the desponding, and counselling those who are out of the way, rather spend their precious time, in reading, writing, thinking and disputing about the Act. Humanly speaking, if the ardor and zeal which has been expended upon this document, and circumstances relating to it, had been devoted to the cause of Christ, and in laboring for the souls of dying men, hundreds of wandering sinners, would have been gathered into the fold of the Redeemer; who are now enemies to God, and heirs to undying misery.

5. That it asserts what is not true. "That there are many in our church, who hold those errors, in whole, or in part." These are errors then, which I do not believe are held by *any* of our own ministers; and were I to sign the act, I would say there are *many*; when I do not know of ONE.

6. That it is a libel published to the world against the Presbyterian Church. For it plainly intimates, that the highest judicatory of our church is a corrupt body. It has published and scattered to the four winds of heaven, the declaration that there are many in our communion, and even ministers, who deny some of the fundamental doctrines of religion, for example the total depravity of man, and the necessity of the Spirit's influence in converting the sinner; and charges our church with harboring such men. I believe such declarations to be palpable untruths. I do not say they *are so*, but I heartily *believe them such*. For these reasons, I did not sign the Act; and still believe myself more orthodox than three fourths of those who subscribe that paper, the author of the document himself being judge.

H.

Gambling in Richmond, Va.

The following is from the Southern Religious Telegraph of the 19th Sept. It appears that an extensive system of Gambling has been carried on in Richmond, much to the discredit of the city and with great injury to the morals of the community. The public indignation expressed itself in the following emphatic manner.

"On Monday night a number of young men collected for the purpose of entering the dens of the gamblers. It is said their numbers increased till they were three or four hundred strong. Accompanied by the captain of the night guard and eight of his men, they entered no less than nine or ten gambling establishments, and destroyed all the gambling apparatus on which they could lay their hands. The Compiler says that between five and six hundred packs of cards were thrown into the streets, which the gamblers employed servants to destroy for fear of detection. Faro and roulette tables were tried by fire, and consumed. It is stated that the whole business was conducted with great decorum and order.—Private property was not injured, no one would taste the spirits and wine found in these hells, nothing was injured but the implements of gamblers. All of these, which they could find, were destroyed."

Since the above was written, we have received the following:

THE GAMBLERS.—A most glaring picture of the infamous practices resorted to by the proprietors of the "hells" in this borough, (says the Norfolk, Va. Herald,) which were entered by the police on Tuesday last, was presented at the Mayor's office on Wednesday morning, when the trunks, implements of gambling, &c. found upon the premises, underwent an examination. The evidences of fraud and deception were struck with astonishment that any man in his senses should be so infatuated as to become the dupe of such arts.

Agreeably to law, in such cases made and provided, the whole batch was yesterday transferred to the foot of the market, and then and there made into a bonfire, and were publicly burnt to ashes—faro, sweat cloths, roulette, boxes, cords and all—and never saw we people who appeared more gratified and delighted, than was the large concourse of spectators, at being rid of these pests of society.

ERRATA.—In the pieces of "*A Ruling Elder*" the letter W. is frequently printed before names instead of *Mr.*

FOREIGN NEWS.

By arrivals at this port London papers have been received to the 1st of August and Cadiz papers to Aug. 11th, containing Madrid advices to the 5th.

The latest information from the army was to the 29th of July, and the Madrid papers state that at that time the General-in-chief of the army of the North [Rodil] had his head-quarters on the 20th ult. at San Vincent de Arana; the neighboring towns being occupied by the troops which he took with him, under command of Generals Lorenzo, Ansa, and Espartero. On the following day he was to march with these forces against the enemy, commanded by Zumalacarregui, who were not far distant, in the valleys of Goni and in Amescua.

On the 25th of July an action took place at Echarro Aranaz, between Gen. Rodil himself, at the head of 3,600 infantry, and Zimala-Carrequi, with three batallions of Navarre, and some other battalions of Navarre, and some other batalions of Alva. The Queen's troops remained in possession of the field of battle. The third battalion of the Queen suffered much and lost its commander, Echazo.

The cholera continued its ravages in various parts of Spain. The provinces of Alicant, Cuenca, Toledo and Murcia, are particularly mentioned, and in Madrsd, "the number of deaths mentioned by private letters is so great," says a Gibraltar paper, "that we abstain from stating it, until more authentic information is received."

The Spanish cortes was opened at Madrid, notwithstanding the prevalence of the cholera, on the 24th of July, the Queen's birth-day, and the speech of the Queen at the opening, with the reply of the Cortes is given in the Madrid papers.

On the nights of July 23d and 24th, a number of persons were arrested at Madrid, among whom was his Excellency, the Duke of Saragossa, Gen. Llanos, Alexander O'Donnell, Jose Garcia Villarta, Juan Van Halen, Romero Alpuente, Calvo de Rozas, Olavarria and Avilaneto. The arrests were in consequence of the discovery of a conspiracy, "the object of which," says a Madrid handbill of the 24th, "was the most atrocious that can be imagined."
—*N. Y. Observer.*

SUMMARY.

Arrest for Mail Depredations.—We learn, says the Washington Globe, that the Postmaster and his Assistant, of Wythe, C. H., Virginia, have been arrested by a Special Agent of the Post Office Department, and held to bail, with sureties each of $2000, to answer the charge of withdrawing letters from the mails which had passed their office; and that they will be tried on the 17th inst. The Post Office was immediately placed in charge of a reputable citizen, who has been appointed Postmaster.

Peaches are cultivated at many places with great success and profit. Farmers in New-Jersey have orchards of from 2,000 to 10,000 trees, some even 20 or 30,000, for the supply of New-York and Philadelphia. There are two or three very large orchards near Baltimore. One of them it is expected will produce, this year, more than 2,500 dollars worth. The best have sold readily at 4 and 5 dollars the bushel. They are a splendid, as well as a most luscious fruit. The general crop was short with us, because of late and severe frosts.—*Niles.*

The American Seamen's Friend Society has built a chapel and established reading rooms at the port of Honolulu, on Oahu, one of the Sandwich Islands, for the use and benefit of the officers and seamen of the American ships visiting these seas. The chapel is capacious and convenient, and two reading rooms are fitted up in the same building—one for the officers and the other for the sailors. During the seasons in which ships frequent the islands, the chapel and the reading rooms are well attended—a chaplain being permanently located in the port.—*Alex. Gaz.*

Boston and Providence Rail Road.—By the Boston papers we notice the opening for use, on Friday, of fifteen miles of this very important rail road, from Boston to Canton, to connect at the latter place with Providence steamboat stages, for the accommodation of the travelling public: The cars are to leave Boston daily at 7 o'clock, A. M. for Canton, and await there the New York passengers from the steamboats, to proceed to Boston.

We learn from the *Quebec Gazette* that the first steamboat explosion which has occurred on the St. Lawrence river, during the twenty-three years of steam navigation, took place on Sunday week, at 4 A. M.

The *Lady of the Lake* was just leaving the *Queen's Wharf*, and had cast off all her moorings but one, when a partial explosion of her boiler took place. It was described as like the report of a musket. We regret to add that six persons fell victims to the accident. They were in the second cabin near the boilers, and were exposed to the steam as it escaped. They were at the time of the accident all in bed with the key of the door turned, by which means the steam could not escape.

Cholera at the South.—The Charleston Courier, of the 12th, mentions that the cholera was abating at Major Wightman's plantation. But from several recent letters from Savannah, the disease appears to have spread at Poplar Grove. A letter from Savannah, dated 10th inst. says: "Mr. MERCHANT has lost 8 negroes, and has several sick.—Mr. GORDON has lost 2, Mr. BARLAE 3, and it is now on all the plantations."

Emancipation.—The Leesburg, (Va.) Genius of Liberty says,—We understand that, by a provision in the will of the late Johnson Cleaveland, Esq. of this county, the freedom of his slaves is placed at their option, conditioned on their removing to Liberia. In the event of their declining the liberal offer, they are to select their own masser from among the relatives of the deceased. They have two years allowed for a choice of their destiny.

Resurrectionists.—Two young medical students by the names of W. & J. F. Daggett, were a few days ago convicted at Burlington, Vermont, on circumstantial evidence of disinterring the remains of the dead, and sentenced to three year's imprisonment each, and to pay a fine of $500 and costs of prosecution! The highest penalty of the law for this crime in Vermont, is ten years imprisonment, and a fine of $1,000.

Destruction of the Wall-street Church.—On Saturday afternoon, the 13th inst. about half past five o'clock, the Presbyterian church in Wall-street was discovered to be on fire, the smoke issuing from the roof, by the workmen employed in the erection of a new building adjacent. In a few minutes the flames burst out with great fury and raged with violence. Great numbers of citizens, together with the engines and other implements of the Fire Department were soon collected, but with no other effect than to protect the adjacent buildings from the threatened ruin. After the body of the church had become thoroughly eveloped in the blaze, the flames ascended the steeple both within and without, which ere long came down with a heavy crash into the body of the church. The sight of the burning of the steeple was awful and sublime. Before night fall the whole wood work of the building was consumed, leaving nothing but the naked walls. The cushions and books were mostly saved. This building belonged to the oldest Presbytersan Church in the city, having been founded in 1709, it was enlarged in 1748, and rebuilt in 1810. The original cost of the church was 47,000 dollars. It was insured in two offices for 20,000 dollars, and was built of brown hew'd stone, ornamented with pillars of the same material in demi relief, with Corinthian capitals. It was under the pastoral charge of the Rev. Dr. Philips. There seems to be a general belief that this fire was the work of an incendiary, as no fire had been used in the edifice for several months.

The congregation will hold their regular meetings for the present in the Lecture Room of the Rev. Dr. Matthew's Church in Garden-street.

The trustees have, by an advertisement in the daily papers, desired that any information as to the origin of the fire, which occasioned the destruction of their church, may be communicated to them—and if it should appear to have been the work of an incendiary, they will give a reward of $2,000 for the detection of the person or persons, to be paid on conviction.
—*N. Y. Christ. Intel. Sept.* 20*th.*

A severe gale was experienced at Charleston on Monday, the 4th, and it is feared the crops have suffered considerably. At Georgetown, also, the storm was experienced. The Charleston Patriot contains the following letter from there:

"The Schr. John Stoney, Capt. Lehue, went ashore with 3400 bushels rough rice, and will probably be lost. The brig Frances Ann, ashore below. Sloop Exchange, Capt. Runciman, is lost. The schr. Comet, from New-York, with about 40 hhds. Sugar and Coffee, sunk at the wharf; no lives or houses lost at North Island, but fear of loss of life at North Inlet are entertained. The tide one foot higher than the eventful gale of 1822."

Another letter of same date confirms the above account of the high tide, and says that the loss of the cotton and rice crop will be fully one half.

An extract of a letter from Lower South Santee, about six miles below the Ferry states, "that the tide had overflowed the fields, and broken down the banks; that it is impossible as yet to calculate the extent of the damage,—but it is probable that all of the young rice will be destroyed."

COLLEGE REBELLION.—We perceive with sincere regret, that a disturbance has taken place among the students of Newark College, Del. We know nothing of the merits of the case, if indeed there is any merit in the disorderly movements of young men in college; but it is to be sincerely regretted, that any circumstance of such a kind should have occurred so early in the operations of the institution. An opportunity is, however, offered for the faculty to assert and to establish their authority.—*Philad. U. S. Gazette.*

"Familiar Anecdotes of Sir Walter Scott" will shortly appear in England.

MARRIED—In Fleming county, Dr. JAMES I. MILES, of Paris, to Mrs. NANCY PALMER.

In Frankfort, on Thursday morning last, Mr. JOHN S. EGBERT, of Lawrenceburg, to Miss JANE S. HASLETT.

In Lawrenceburg, on Thursday evening last, Mr. JAMES SAFFELL, to Miss MARTHA HASLETT.

In South Hanover, Indiana, on Thursday evening last, by the Rev. Wm. Martin, Mr. WILLIAM H. BRUNER, A. B. to Miss ELIZA CROWE, daughter of Vice-President Crowe.

NOTICE.

The proprietor of the Western Luminary will attend the meeting of the Synod of Kentucky, at their next annual meeting in Danville. Those subscribers in Kentucky who are in arrears for this paper, may have an opportunity of sending their dues by their respective delegates, whom they send to Synod, and have them paid over to the proprietor, who will be there, prepared to receive and receipt for the same.

Transylvania Presbytery,

Will meet in Danville church, on Monday the 6th of October next, at 6 o'clock, P. M.
J. C. BARNES, *S. C.*

Synod of Kentucky.

The Synod of Kentucky will hold its annual meeting in Danville, on Wednesday the 8th of October.

DR. ABERNETHY'S

HYGEIAN PILLS.

THE distinguished fame of this celebrated Physician, will descend with honor to the most distant periods of posterity. His unlimited practice in his profession, was a positive proof of the public confidence, and the many years continuance of his successful skill, is an ample assurance of the benefit derived from his system. Those who are afflicted with the following disorders, will find a happy relief by taking this Medicine. In cases of consumption, dyspepsia, billious and nervous affections, tendency to apoplexy, Plethory and Paralysis, Jaundice, Fevers, Ague, inflammatory diseases, Rheumatism, scrofulous and scorbutic disorders, femenine obstructions, Asthma, Cough and pulmonary affections.

Sold in boxes of 50 cents and of $1 each, at the store of T L. Smith, Druggist, Cheapside, Lexington, and by Jacob White, Main-st.
Lexington, October 1, 1834. 12-tf

CENTRE COLLEGE.

THE Winter Session will open on Thursday the 16th day of October next.

Rev. JOHN C. YOUNG, A. M. *President*, and Professor of Logic, Moral and Mental Philosophy, and Rhetoric.

JAMES M. BUCHANAN, A. M., Professor of Mathematics and Natural Philosophy.

Rev. WILLIAM L. BRECKINRIDGE, A. M., Professor of Ancient Languages.

Rev. LEWIS W. GREEN, A. M., Professor of Belles-Lettres, and Political Economy.*

WM. Y. ALLEN, } Tutors and Teachers of
JOS. J. BULLOCK, } the Grammar School.

JAMES GRAHAM, Assistant Teacher of the Grammar School.

The expenses of an education at Centre College are perhaps lower than at any other College in the West or South. The common price of boarding, washing, and lodging, in private families, is $1 50 per week. If a student rooms in the College buildings, he pays $2 50 per session for room-rent, and can procure board in the town and immediate vicinity for from 87½ to $1 18¾ per week. The tuition fee is $15 per session in the College Proper, and $12 in the Preparatory Department. Persons educating for the Gospel Ministry and receiving assistance from any society, church, or benevolent individual, of any denomination of Christians, receive their tuition for $5 per session. L. MUNSELL, *S. B. T. C. C.*
Danville, Sept. 21, 1834. 11-4w

*Mr. Green, with the concurrence of the Board of Trustees, will be absent from the Institution during the ensuing year, which he is to spend in attendance on the Universities of Berlin and Hall in Germany. He resumes his place in the Institution on his return. The duties of his department are, during his absence, assigned to the other members of the Faculty.

Turnpike Notice.

THE subscribers to the Lancaster, Danville and Nicholasville Turnpike Road, are requested to call and pay the first instalment, which fell due on the 19th inst. Attend to the same. JAS. G. McKINNEY, *Treas*
Sept. 24, 1834. 11-3w

A CARD.

THE undersigned having closed his dealings in merchandize, in the city of Lexington, Ky., by a sale to his late partner, JAMES G. MCKINNEY, and being entitled to all debts due the firm up to this date, it becomes absolutely necessary for those indebted to make immediate payment. Those notes and accounts are under the management of J. S. Berryman for collection, and must be attended to. He has left them at the store for a few weeks.
E. U. BERRYMAN.
Lexington, Sept. 24th, 1834. 11-1m

NOTICE.

THE Partnership heretofore existing between us is this day dissolved by mutual consent. JAS. G. McKINNEY.
E. U. BERRYMAN.
Sept. 24, 1834. 11-2m

White and Gold Dinner Setts.

A SPLENDID DINNER SETT opened, of White and Gold, the richest article in the State. White and Gold BAND PLATES—CUP PLATES.
JAMES & BROTHER.
Lexington, Sept. 17, 1834. 10-tf

FRENCH CHINA.

GOLD BAND TEA CUPS AND SAUCERS—Various patterns and prices.—PURE WHITE, do. TEA SETTS, from $10 to $60. MANTLE ORNAMENTS—a great variety of Lafayette Busts with vases. FANCY INKSTANDS.

Just received from Paris, and for sale on accommodating terms by
JAMES & BROTHER.
Lexington, Sept. 17, 1834. 10-tf

GLASSWARE.

PLAIN AND CUT GLASSWARE—consisting of Bowls, Dishes, Jugs, Wines, Lemonades, Tumblers, in a great variety of beautiful Patterns—One complete SETT OF GLASS, the only one on hand, fluted patterns. WINDOW-GLASS—8 by 10, 10 by 12, and 12 by 18, at Louisville prices. A general assortment of *Apothecaries Ware.*
JAMES & BROTHER.
Lexington, Sept. 17, 1834. 10-tf

EARTHENWARE.

A FULL assortment of *Earthenware, Pink, Purple, Brown and Light Blue Edged Dinner Ware*, now in Store. Store-keepers are informed that our Stock is extensive. They will be supplied on good terms. House-keepers supplied as usual.
JAMES & BROTHER.
Lexington, Sept. 17, 1834. 10-tf

NEW BOOK.

FISHBACK'S ESSAYS, pp. 202; 12 *mo.*—*J. Clarke & Co., Lexington, Ky.* 1834—*Price* 75 *Cts.*—*Neatly Bound.*

JUST PUBLISHED, by Dr. JAMES FISHBACK, of Lexington, Ky. and for sale at the Book-stores of A. T. Skillman, on Main-street, and Dr. C. Wallace, on Cheapside, a volume consisting of sixteen Essays, and two Dialogues, on the following subjects:—On the Native Religious Powers and Susceptibilities of the Human Mind, showing that Religion or the Knowledge of God, was a *natural* or a *coeval* endowment to Man's Primitive State, bestowed upon him by his Creator, that it was lost by the Fall, and has since been Communicated by the Revealed word of God—On the origin and use of language in Religion—Dr. Parkhurst, Johnson, Dwight, Brown and Webster, on the Origin of Language—The New Covenant—The Atonement—Trinity—Divinity and Humanity of Jesus Christ—Grace and Faith—Justification or the Remission of Sins—Paul and James reconciled—The New Birth, and the New Testament phrases 'born again'—'born of the Water and of the Spirit," &c.—The Religion-giving operation of God by his Word—The Holy Spirit; the Outpouring of the Spirit—The Seal and Confirmation of the Spirit—The Apostolic Office—Baptism, an Ordinance of Jesus Christ, intended to unite all True Believers in one Visible Fellowship in Christ, under the New Covenant—The Criticisms of Dr. Dwight, Professor Stuart and others on the Greek preposition *eis*, showing that it ought to be rendered *into* in Matthew xviii: 19, instead of *in*; and *into* the remission of sin, in Acts ii: 38 instead of *for* or *in order to* the Remission—Christian Experience—Prayer.
Lexington, Sept. 17, 1834. 10-tf

GILDING.

THE subscriber has removed his GILDING SHOP, to the room on Jordan's Row, over the office of the Observer & Reporter, lately occupied by Mr. Oliver Frazer, Portrait Painter, where he is prepared to frame Portraits, Looking-glasses, Mantle-glasses, and Pictures of every description, on accommodating terms, and in a style equal to any in the west. He will also re-gild old frames. He hopes from his experience in the business, and by due attention thereto, to merit and receive a continuance of public patronage.
JAMES WILSON.

N. B. All orders from a distance thankfully received and promptly attended to.
Lexington, September 10, 1834. 52-tf

A CARD.

DOCTOR YANDELL has associated with him DR. ROBERT PETER, in the *Practice of Physic*, and they offer their services to the public in the various branches of their profession. Their office is in the south room in the MEDICAL HALL, fronting on Church street, midway between the Episcopal Church and Dr. Dudley's office; where one of the firm may always be found, unless necessarily absent.
Lexington, September 3, 1834. 8-tf.

SACRED MUSIC.

The Lexington Cabinet.

THE subscriber takes pleasure in announcing to the public, that he will present for their patronage a new *Stereotyped* edition of the above work in a splendid dress, in the course of about two months. He has now on hand a quantity of his primer, containing 56 pages; which he offers to those who may wish a volume of that size. To suit all purchasers, he intends to keep on hand a constant supply of both works.

He is determined to make it the interest of Booksellers and Teachers to use his work. All orders addressed to A. T. Skillman, or Robert Willis, Lexington, Ky. will be promptly attended to. R. WILLIS.
Lexington, August 27th, 1834. 7-tf.

Spring Seat Sofas.

THE subscriber has on hand, and for sale, an elegant assortment of SPRING SEAT SOFAS, of his own manufacture, and of the best quality; warranted to be equal, if not superior to any articles of the kind in the Western country. Those wishing to purchase, will please call at his Warehouse on Limestone street, and examine his stock.
JAMES MARCH.
Lexington, July 30, 1834. 2-tf.

From the Cincinnati Mirror.

The goings forth of God.

God walketh on the earth!—The purling rills
And mightier streams before him glance away,
Rejoicing in his presence. On the plains
And spangled fields, and in the mazy vales,
The living throngs of earth before him fall
With thankful hymns, receiving from his hand
Immortal life and gladness. Clothed upon
With burning crowns, the mountain heralds stand,
Proclaiming to the blossoming wilderness
The brightness of his coming, and the power
Of Him who ever liveth all in all.

God walketh on the ocean!—Brilliantly
The glassy waters mirror back his smiles,
The surging billows and the gamboling storms
Come crouching to his feet. The hoary deep
And the green gorgeous islands, offer up
The tribute of their treasures, pearls and shells,
And crown-like drapery of the flashing foam.
And solemnly the tesselated halls,
And coral domes, of mansion in the depths,
And gardens of the golden-sanded seas,
Blend with the anthems of the chiming waves
Their hallelujahs unto him who rules
The invisible armies of eternity.

God journeyeth in the sky!—From sun to sun,
From star to star, the living lightnings flash;
And pealing thunders through all space proclaim
The goings forth of Him, whose potent arm
Perpetuates existence, or destroys.
From depths unknown, unsearchable, profound,
Forth rush the wandering comets; girt with flames,
They blend in order true with marshalling hosts
Of starry worshippers. The unhallowed orbs
Of earth-born fire that cleave the hazy air,
Blanched by the flood of uncreated light,
Fly with the fleeting winds and misty clouds
Back to their homes, and deep in darkness lie.

God journeyeth in the heavens!—Refulgent stars,
And glittering crowds of prostrate seraphim,
Emboss his burning path. Around him fall
Dread powers, dominions, hosts and kingly thrones.
Angels of God, adoring millions, join
With spirits pure, redeem'd from distant worlds,
In choral songs of praise. "Thee we adore,
For thou art mighty. Everlasting spheres
Of light and glory in thy presence wait.
Time, space, life, light, dominion, majesty,
Truth, wisdom,—all are thine, Jehovah! Thou
First, last, supreme, eternal Potentate!"

The Wine Question.

The following resolution was brought before the Temperance Convention held at Utica, N Y., a few months since, and after consideration was withdrawn.

"*Resolved*, That that those persons who "abstain from intoxicating liquor of every kind, "present a consistent and efficacious example, "which this Convention would warmly com-"mend to the imitation of every friend of tem-"perance.

The resolution was intended to discountenance the use of wines and fermented liquors, and the Convention, it appears did not wish to blend the subject of these drinks with ardent spirit. The President of the New York State Temperance Society, subsequently called upon the members of the Convention, to give him their opinions, severally, in regard to the resolution in writing. We subjointhe able letter of A. B. Johnson, Esq. in answer to this call. In our next we suppose to copy the letter of Gerrit Smith, Esq. on the same subject.—*South. Rel. Telegraph.*

Letter of A. B. Johnson, Esq. on the Wine Question.

Edward C. Delavan, Esq. Chairman, &c.

My Dear Sir—Having been called upon through the public press by you, for my opinion of the above resolution, I subjoin an answer through the same medium. I was opposed to the resolution when it was offered, and I am opposed to it still—and for the following reasons:

By admitting wine, beer and cider into the temperance pledge, we are endeavoring to make the use of them as disreputable as the use of ardent spirits. We are endeavoring to make the sin of drinking cider, as great as the sin of drinking whiskey. The resolution intends to elevate the offence of cider drinking, and beer drinking, and wine drinking, up to the enormity of dram drinking.—This view of the resolution is fallacious. Instead of elevating the offence of cider drinking, it will depress the offence of dram drinking down to the level of cider drinking. It dilutes the temperance pledge. The moment the sin of dram drinking shall be deemed no greater than the sin of cider drinking, the whole temperance fabric will lie in ruins. The resolution would operate like a law which should place murder and petit larceny in the same grade of offences. You would not thereby elevate petit larceny up to the enormity of murder, but you would bring murder, from its present bad eminence, down to the level of petit larceny. The more you dilute the temperance pledge, the more you diminish the offence of drinking ardent spirits. Suppose for instance, you should include tea and coffee, (and this is only one step farther than cider,) you evidently are tending towards a removal of all obloquy from dram drinking—because when dram drinking shall be no greater offence than any other drinking, it will stand just where it stood before the temperance reformation commenced. To class any liquid with ardent spirits, is to confound an obvious distinction which naturally exists between ardent spirits ard every other drink; a distinction which every man's judgment comprehends; a distinction which is consonant to every man's feelings and conscience; a distinction which is justified by the almost inevitable evils that result from drinking ardent spirits, and by the only occasional and speculative evils that result from other drinks. To class any other drink with ardent spirit tends to confound different grades of evil; to confound practical evils with theoretical evils; to confound certain evils with potential evils and to confound what is vicious under all circumstances, with what is harmless under many circumstances. A confusion similar to this is very common with many virtuous men, and I am satisfied that it is a main reason why so many of them are disappointed in the conduct of their children.—Such men, in their zeal for virtue and religion, place every departure from their standard of right, on one broad level of reprobation;—a level which embraces so many of the ordinary acts of life, and so confounds them with crimes and vices of every magnitude and degree, that a youth, thus mistakenly instructed, is exceedingly prone to disregard the whole category.

Temperance must advance unless prostrated by the excesses of its friends. Excess in every cause and pursuit seems natural to man. It destroyed Napoleon. The tendency of almost every merchant and mechanic is towards excess in his business, and to this we may attribute a large amount of all our bankruptcies: and to excess alone will the fall of temperance be attributable, should providence, (which Heaven avert,) permit the friends of temperance to fall into this common error.

I am aware that the proposition which you sent for my discussion is not literally the one that I have discussed; but the proposition which you sent me, means the one that I have discussed. It means ultimately to assume the position that I canvassed. It means to assume it substantially, if not in form; and I prefer to encounter at once the substance, rather than wastemy efforts on a shadow.

Some men may ill-naturedly suppose that I am pleading this cause with reference to my own indulgences, rather than the prosperity of the temperance reformation. They will, however, err. Ardent spirits I never drank, even casually, either pure or diluted, and I shall be surprised if a man or woman of my age can be found in the Union, who has drank even so little as I have of wine, beer, and cider. I possess towards them a constitutional repugnance which makes the reception of them as difficult to me, as the rejection of them is difficult to some other men.

The remarks which I have made thus far, apply to the policy, with reference to the temperance reformation, of the prohibition of wine, beer, and cider. Some other considerations may fairly, I think, be adverted to in this discussion. To unnecessarily abridge human enjoyment and liberty, is to be an enemy of man. That wine, beer and cider are occasionally instruments of evils, is a charge applicable to air, water, fire, and all things. The true questions is, whether the evil from wine, beer and cider is sufficiently common and general to compel us to denounce them as public foes. The question must be decided on evidence and not on argument. So far as my observations enable me to arrive at a conclusion, I deem cider, in its ordinary draught state, to be a drink of almost entire inoffensiveness. Why it should be coupled with wine in our denunciations, I cannot conceive; unless for the sake of speculative uniformity. Beers, (strong and small) are next in inoffensiveness to cider: and both are exceedingly more harmless than wine; not only because they are milder, but because they are more rarely than wine drunk for any other purposes than the quenching of thirst. But wine itself I see no sufficient reason for condemning, in persons, who use it moderately. Its excessive use is not yet among the relaties of our society, to an extent that calls for a universal prohibition. Finally, I differ so entirely from the resolution to which you have requested my opinion, that I am always solicitous to evince, that wine, beer and cider are beyond the pale of temperance jurisdiction. To effect this, I usually, when in company, place to my lips the glass that may be proffered to me, lest observers should interpret my refusal, into a rebuke of the innocnnt indulgences of other men.

I am, with great respect, Yours,
A. B. JOHNSON.

Good effected by a Temperance Almanac.—The master of a vessel owned by Mr. S., of Kingston, Mass., previous to leaving Boston for St. Eustatia, in November last, called at a store in B———, where the benevolent occupants are in the habit of distributing books and tracts, and received as a present, a *Temperance Almanac*, which he took with him to the port where he was bound. In a few days after the arrival of Capt. W———, he was invited to dine with a gentleman whose sideboard made a brilliant display of liquors of various kinds (as, until very recently, has been the custom with Americans) and was invited of course, to partake with the gentleman. Capt. W——observed that *he* made *no* use of ardent spirit, and expressed an opinion that *every* body was better with out it. To this the good man entered a demurrer, stating that he wanted a *little* to give him an appetite for his dinner, and then a *little* to make his dinner relish; and we can easily imagine who have been in the habit of using ardent spirits, that by four o'clock, he would want a *little* to aid digestion, and a *little* more to prepare him for his supper. Captain W——told this man he had on board his vessel a small book he wished him to read. On his expressing a desire to see it, Captian W——took it on shore the next time he went, and presented it to him. He afterwards informed Capt. W—— that he read it through in the afternoon, and again in the evening of the day he presented it to him, and that he thought upon the subject all night. The next day it was handed to the governor of the island, who after reading it, became convinced of the importance of the subject, had a meeting of the inhabitants of the island, and formed a temperance society. The governor set a noble example, by signing the constitution first; next was found the name of the man who, a few days before, was so well established in the opinion that ardent spirits did him good; and sixty persons before the close of this meeting subscribed their names to the doctrine of *total abstinence;* not women and children, who, some think, do no good in the cause; but men, and embracing nearly half of the free male white population of the island above the age of twenty one years.

Let the above account stimulate the friends of temperance to persevere in diffusing information on this all-important subject. *A Temperance Almanac*, a *Temperance Journal*, or a *Temperance Tale*, may be the means, with the blessing of heaven, of greatly advancing the temperance cause, and will aid greatly in consummating that glorious Reformation.—*Boston Temperance Journal.*

Coleridge.—We perceive among the late foreign items the death of this eminent philosopher and poet. Samuel Taylor Coleridge is no longer among the living. He was a man possessed of a most powerful mind; his attainments in classical erudition, were second to scarcely one of his contemporaries; he was scrutinizing and profound in his studies of metaphysics, and deeply imbued with the best spirit of German literature. As a poet, he attained a high rank, and kept it—Some of his effusions, such as the Ancient Mariner and Genevieve, will be lost only with the language. His last work, entitled "Aid to Reflection," will aid in the perpetuity of his name.

The Slave Trade.

It appears from the correspondence which has been transmitted to both houses of the British parliament by the Commissioners at Sierra Leone, Havana, and Rio Janeiro, that the slave trade is still carried on to a great extent, notwithstanding the ships of war which the British Government have stationed along the coast. The slave vessels being principally remarkably fast sailers, almost always elude all pursuit in the ocean, and the slavers have adopted a system by which they manage to escape capture when lying in a harbor on the coast. They land all the goods and merchandize for the purchase of slaves, at the place where they intend to ship them; and then quit the spot, and procced to another part of the coast 200 or 300 miles off. They are then engaged in wooding and watering, and arranging for the reception of the cargo; and if a cruiser boards the vessel, nothing will appear which will justify her detention, a'though there will probably be no doubt in the mind of the boarding officer, that she is intended for a cargo of slaves. The cruiser will perhaps lie off that part of the coast, with the expectation of intercepting the slaver when she leaves the port. The Slaver comes out in the night, passes the cruiser, perhaps without being seen; or if seen, having no slaves on board, is permitted to proceed without molestation, and rans back, ships her slaves, and effects her escape.

The method is also adopted of sending ships with cargoes of merchandize to purchase slaves on shore, and after allowing suitable time for a cargo to be collected, sending a fast sailing vessel to ship the slaves, (which can be done in a few hours) and carry them off.

The slaves are landed in Cuba, notwithstanding the vigilance of the English and American cruisers on that coast. They approach the shore in the night, at some convenient spot, where all necessary arrangements have been previously made, and land the slaves, and the next day enter the harbor of Havana, boldly avowing that they are from the coast of Africa. Many cargoes of slaves are also smuggled on shore on the coast of Brazil, in a similar manner.

It is to be regretted that some course cannot be suggested for checking this evil. England has done much, and in this age, when we boast of the march of morality and intellect, when the abstract doctrine of Slavery has no defenders, all Christendom should unite, and by peaceable means if possible, by forcible means if necessary, put an end to the abominable practice of enslaving our fellow-men.

Perhaps America contributes more, indirectly, towards perpetuating this vile traffic, than any other nation. For it is a notorious fact that the remarkably fast sailing vessels which are used in this trade, are all built in this country; and many of them expressly for this purpose. They are sent to Havana, and there sold at an enormous price, and transformed in to Guineamen or Pirates, in either case to commit outrages on the rights and lives of human beings. And furthermore these vessels are sometimes officered and partly manned by Americans!—The law should be carried into execution, *hanging every* American who is caught in the act of being engaged in this abominable traffic.—*Mercantile Journal.*

Political Strife.—It has always seemed strange to us that so much acrimony should be exhibited by political men towards each other. What is the necessity for the endless contentions and petty disgraceful wrangles that are occurring every day among men of common sense in other respects and on other subjects? And what is the point of difference? What is the cause for all the excitement—all the heated zeal displayed by those of both parties? Why, the truth is, one person has a different opinion from another respecting the qualifications of a certain man for office. It is a mere matter of *opinion*. The one or the other may be right, and the question should be settled in the only legitimate way, by vote. If more think with the one than with the other, it cannot be helped. They have a perfect right so to think, and the one in the minority ought to sit down contentedly, comforting himself with the reflection, that he may, notwithstanding, be in the right, and the other in the wrong. Let *Christian* politicians at least cease to wrangle, and peaceably sustain their candidate for popular favor, and there will be less wrangling.

Telescopes.—Mr. Amasa Holcomb, of Southwick, has been engaged several years in the construction of Telescopes. He is a self-taught man, and has at length brought his instruments have been examined by a committee of scientific men in Philadelphia, and by the professors of some of our New-England Colleges, and pronounced equal, and on many accounts superior, to any that have been imported. Mr. H. does probably what no man has ever done, casts and grinds his mirrors and lenses, makes the tubes, and founds and fits all the mountings and finishings. He affords the instruments at about one-fourth the price of the foreign ones. Mr. H. is deserving the praise of his countrymen, and we hope he will find a ready sale for all the telescopes he can make.—*Westfield, Mass. Journal.*

Masonry.—It will be seen that a meeting of Freemasons is notified to be holden in this county on the 15th inst., to consider the subject of a voluntary relinquishment of the institution. We are gratified to learn, that many of the most respectable and influential members of the fraternity in our town and neighbood, are in favor of such relinquishment, and we trust that their influence and example will have an extensive effect amongst the members generally. Indeed the masonic institution is already in a great degree abandoned. We learn that two longes in our lodges in our county have recently been dissolved, (one at Gloucester and the other at Marblehead,) and many others are in such a languishing state, that they can scarcely be said to be in existence. This, we are informed, is the case with the respectable and once numerously attended lodge in this town.—*Salem, Mass. Reg.*

Extract of a letter from Geneva, received at Boston, dated July 7th.

"We have here Don Miguel, who with the exception of having a guard at the door of the hotel where he is lodged, is entirely as a private person. He had not two shirts to his back when he embarked; some of his people had no hats—but they were happy in having their heads; for though the people of portugal might have been in favor of Don M., I believe there was a mob at the place where he embarked that would, had he not been protected, have murdered him.

We have had here the frigates United States and Constellation, and schr. Shark; after them came the English frigate Stag, and covettee Nimrod. both of their class esteemed first rate. The unanimous opinion of Genoa is, that all appearances are in favor of the Americans: beyond external appearances it is not possible to judge. I think that no one could question the opinion expressed by the Genoese. The reason may be, that the English navy is so extensive that the attention to discipline and niceties cannot be given which renders the American vessels almost spectacles to be seen. In a comparison of these navies, we hear and see that in ships, officers and men, the Americans, in outward looks, have the superiority. I am glad to be in a place at which arrives a U. S. vessel of war; for the chance is, that I meet with men, whom it is a pleasure to know, and with officers, whom it is a pride to call countrymen."

Children's Department.

Well, Sir, I wish to join the Church.

At a public meeting, a minister, while urging the importance of re-supplying the adults in the county with Bibles and the children with Testaments, related the following incident.

As a clergyman was passing through a section of his town which he had never visited, he was met by a little girl eight or ten years of age, who thus accosted him.

"Are you the minister of this place?"
"Yes."
"Well, sir, I wish to join the church."
"You wish to join the church!"
"Yes, sir."
"Where have you learnt any thing about the church?"
"Out of my Testament."
"Who are the church?"
"They are the people of God. I wish to belong to the people of God."

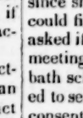
He went on and drew from her a very satisfactory account af her experience. He went to her home and questioned her mother. She told the man that her child had acted strangely since she got her Testament. But the mother could find no fault with her child. She was asked if she would allow her daughter to go to meeting the next Sabbath, and attend the Sabbath school? "*No, it is too far.*" He proposed to send some one to carry her. To this she consented. The Sabbath came. The daughter was takon to the house of God. She was overjoyed to meet with God's people. In the afternoon the mothcr was discovered in an obscure corner. On a succeeding Sabbath the wicked father was there; and after this, all the family were regular attendants on the worship of God's house. After seeing so many pleasing fruits of piety in the daughter, the pastor declared he could not refuse her request to be joined with the people of God.—*S. S. Visiter.*

The Echo.

Little George had not yet the least idea of an echo. One day, he happened to cry out in the midst of the fields, "Ho! ho!" and he instantly heard the same words repeated from the neighboring thicket. Surprised at the sound, he exclaimed, "Who are you?" upon which the same voice also returned, "Who are you?" George cried out, "You must be a very foolish fellow." "Foolish fellow!" repeated the voice from the thicket. George now began to grow angry, and he uttered words of defiance towards the spot whence the sounds proceeded. The echo faithfully repeatedly all his words. Thereupon George, in order that he might avenge himself, searched through the wood for the boy, who he supposed was mocking him, but he could find nobody.

After searching in vain for some time, George ran home and complained to his mother that a wicked boy was concealed in the wood, for the purpose of mocking him. "Ah, now you are complaining of your own self;" replied his mother. "Know that you have heard nothing but your own words; for even as you have more than once seen your face reflected in the clear water, so you have just heard your own voice in the wood. If you had uttered an exclamation of kindness, you would not have failed to receive a similar exclamation in reply. It is thus in every-day life. The conduct of others towards us is generally but an echo of our own. If we deal honestly with them, they will be disposed to do the same towards us. But if we are harsh and rude towards our fellow-creatures, we can expect nothing better on their part in their conduct towards us."—*Parley's Magazine.*

JAMES MARCH,
(Of the late firm of *Gaunt & March.*)
Chair Manufacturer,



HAVING purchased the stock of the late firm, has on hand and offers for sale, on reasonable terms, a large assortment of
Fancy & Windsor Chairs,
Of all kinds and prices: also SETTEES, SOFAS, and MAHOGANY CHAIRS, BOSTON ROCKING CHAIRS, &c.
Old Chairs repaired and re-painted on moderate terms, at his Factory on Limestone St., second square above the Jail.
JAMES MARCH.
Lexington, July 2, 1834. 51-tf.

NEW BOOKS.
WORKS of Mrs. Sherwood, uniform edition; the Philosophy of Sleep, by Robert Macnish; A Manuel of the Christian Sabbath, by J. H Agnew; Fireside Piety, by J. Abbot; Sketches by Mrs. Sigourney; Letters of John Randolph to A Young Relative; Instructions for Young Christians, by Lyman Beecher, D. D.; Gutzlaff's Voyages along the coast of China, &c.
Just received and for sale at SKILLMAN'S Book Store, Main Street.
Lexington, July 2, 1834.

School Books.
A GENERAL assortment of School Books, at wholesale, very low for cash.
A. T. SKILLMAN.
Lexington, June 17, 1834.

Transylvania University.
MEDICAL DEPARTMENT.
THE LECTURES in this Institution will commence, as usual, on the *first Monday in November*, and terminate on the *first Saturday in March*. The courses are:
Anatomy and Surgery, by Dr. Dudley.
Institutes of Medicine and Clinical Practice, by Dr. Caldwell.
Theory and Practice of Physic, by Dr. Cook.
Obstetrics and Diseases of Women and Children, by Dr. Richardson.
Materia Medica and Medical Botany, by Dr. Short.
Chemistry and Pharmacy, by Dr. Yandall.
During the entire term, the Professor of Anatomy and Surgery lectures nine times each week, and the other Professors daily, Sabbaths excepted.—The fees to the entire course, with matriculation and the use of the Library, amount to $110.—The graduation fee is $20.
By order of the Faculty,
C. W. SHORT, M. D., *Dean.*
Lexington, August 6, 1834. 4-3m

NEW SCHOOL BOOKS.
JUST received and for sale at SKILLMAN'S Book Store, Main street, by the dozen, or single copy, "*The Elementary Reader*, to accompany Webster's Spelling Book, illustrated with one hundred and thirty engravings." Also for sale as above, "*Hall's Western Reader*, a series of useful Lessons designed to succeed the Elementary Reader." Selected and arranged by James Hall.
RECOMMENDATION.
The undersigned having examined the Elementary Reader, and Hall's Western Reader, cheerfully embrace this opportunity to express our opinion of their merits. The former occupies a very important place as a first reading book, and we think it is compiled with more good taste and judgment than any work of the kind with which we are acquainted. The latter is admirably suited to the place for which it was designed, viz. the higher reading classes in our common schools. The publishers deserve credit for getting up these books in so neat a style, and at the same time for so reasonable a price.
J. GAYLE, Jr. *Prin. City School.*
J. L. TRACY,
G. W. COONS.
Lexington, July 2, 1834. 51-tf.

LEXINGTON HOTEL.
THE subscriber has purchased the Stand formerly known as the WASHINGTON HOTEL, which has been thoroughly repaired, and is now opened for the reception and entertainment of Travellers and others.
Persons are respectfully invited to give him a call, and may rely upon every attention being paid to their comfort,
JOHN KIESER.
Lexington, May 14, 1834. 42-tf

NEW BOOKS.
THE Subscriber is just receiving at his Book Store, on Main street, a large assortment of
LAW, MEDICAL, THEOLOGICAL AND CLASSICAL BOOKS.
Also, a general assortment of Books in use in Common Schools, purchased by himself in the Eastern cities this spring, at the lowest cash prices. Among the new works are the following:
The Village Testament, by Rev. Wm. Patton; Fairholmes' Geology of the Scriptures; History of the Crusades against the Albigenses; Brewster's Treatise on Astronomy; Ellis's Polynesian Researches, complete in 4 vols.; the Life of Thomas Jefferson, by R. L. Rayner; the History of Popery, by a Watchman; Aids to Mental Developement; Hutton's Book of Nature; Ivimy's Life of Milton; Hogg's Familiar Anecdotes of Sir Walter Scott; Kay's Travels and researches in Caffraria; the Corner Stone, by Jacob Abbott, author of Young Christian, &c.; the Life of Peter the Great, the celebrated speeches of Chatham, Burke, Erskine and McIntosh, selected by a member of the Philadelphia Bar.
A. T. SKILLMAN.

PAPER.
100 REAMS FOOLSCAP WRITING PAPER, of good quality, for sale very low for cash. *ALSO*—A very large assortment of LETTER PAPER, consisting of White, Fancy colors, Water lined, Faint lined, &c.; very low at wholesale for cash.
A. T. SKILLMAN.

PLANK YARD AND GROCERY STORE.
THE subscriber has the pleasure of informing his friends and the public in general, that he has purchased Capt. T. P. Hart's entire stock of PLANK, SCANTLING, &c. and is prepared to furnish Seasoned Plank at the usual yard prices. He has also purchased Capt. Hart's STOCK OF GROCERIES, in the new yellow building on Limestone Street, just above the Jail, where he will be found ready and willing to attend to the calls of his friends and customers for Plank and Groceries. He hopes with the assistance of J. S. Freeman, whose services he has engaged, to merit a share of public patronage. H. MAGUIRE.
Lexington, May 25, 1834. 46-tf

BOOKS! BOOKS!!
JUST received and for sale by the Subscriber, Cheapside No. 3, Lexington, Ky.
Men and Manners in America; Aid to Mental Developement; Book of Nature; Macknight's Epistles; Viller's Essays; True Piety; Flutes, various qualities, Clarinetts; Flute Preceptors; Kay's Travels in Caffraria; Doddridge's Exposition; Spurzeim's works; Dunglinson's Physiology; Barnes's notes on the Gospels; Newman's Spanish and English Dictionary, large and small; Johnson's lives of the Novelists; Beatties Minstrel; Moliere; Racine; Boileau; Drake's book of Indians; Charles 12th, French and English; Helen, 10th vol. Maria Edgeworth; McIntosh's Ethical Philosophy; New Music for the Piano, &c. &c. &c.
Together with an assortment of School Books and others, which are offeredlow for cash by the subscriber. CHR. WALLACE.
Lexington, June 11th, 1834. 49-by.

☞TRUSSES.☜
JOHN M. HEWETT,
TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER
Opposite Lexington Hotel,
Corner of Short and Main-Cross Streets,
LEXINGTON, KY.
TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)
☞The above articles will be sold low for cash, wholesale or retail.
Lexington, July 31, 1833. 3-by

VAN DOREN'S
COLLEGIATE INSTITUTE,
For Lads and Young Gentlemen.
THE Rev. R. Davidson and Mr. Luther H. Van Doren, as associated Principals, will, in future, give their personal instruction in the above Institution. The same liberal and extensive course of instruction will be pursued, as is adopted in the most approved Institutions in the Eastern States.
The Boarders will be under the constant and watchful care of the Principals, in the family of the Rev. Mr. Davidson. Circulars respecting the Institute may be had by application.
Day Tuition in the English Department, $10 a qr.
Do. Classical Do. $12 50 a qr.
Introductory Department, $7 a qr.
School Hall first door above the Episcopal Church.
Lexington, July 16, 1834. 1-tf

THE PROTESTANT BOARDING SCHOOL For Young Ladies.
VAN DOREN'S COLLEGIATE INSTITUTE.
THIS institution will in future be under the charge of Mr. & Mrs. J. Livingston Van Doren, late of New York, assisted by the Rev. Isaac Van Doren and Lady, together with other competent Professors and Instructresses.
Mr. W. Iucho, Professor of the *Music Department.*
An Introductory English Department at the reduced price of $7 a quarter, will be opened on Monday, August 11th. The Fall Session, on Monday, Sept. 1st.
The third Anniversary's celebration, is postponed till the Fall Session.
The Institution occupies the large and commodious establishment, formerly owned by Col. Dunham, where the extensive and secluded pleasure grounds connected with the Institute afford every facility for frequent recreations in the open air.
From the past experience of the present Principals and their associates, who have had for several years the charge of large and similar Institutions, in the city of New York, and its vicinity, it is believed that this institution presents equal facilities and advantages, for as an accomplished and thorough an education of Young Ladies, as the most fashionable and extensive Institutions in the Eastern Cities.
Lexington, Ky. July 16, 1834. 1-tf

NEW CHEAP STORE.
Opposite the Masonic Hall, Main-St. Lexington.
J. J. SHERIDAN,
HAS now on hand a large stock of FRESH family GROCERIES, which he will sell low for cash.
Prime light Sugar, 8-9-10-11 lbs. for $1; cheaper by the Barrel,
Single and double refined Loaf, 18¾ to 20 cts.,
Crushed Havana Sugar, 7 lbs. for $1,
Best Bunch Raisins, Almonds, Figs, } 5 lbs. $1.
Prunes, Currants, Pepper, Alspice, }
Fresh Mackerel, Nos. 1-2-3,
Fine Table Salt, in loaves, boxes, or the pound,
Cincinnati Starch, 12½ cents per lb.,
Molasses, 50 cents per gallon,
Refined sugar-house Molasses, 75 cents per gallon,
Sweet Oil, 37½ cents per bottle,
And all other articles in the Grocery line, equally low.
DRY GOODS.
Among which are, Corded Coats at $1; Green Gauze Veils from 75 cents to $1; White Cotton Stockings at 25 and 31¼, and very fine at 37½ cents, Children's Dress Caps from $1 to $1 25. With a variety of articles too numerous to mention.
SELLING OFF AT COST!
A large assortment of Room Paper, some as low as 31¼ and 37½ cents a Bolt; Fire Screens and Borders. *Also,*
WILL BE SOLD AT COST, HIS STOCK OF
Queensware and Glassware.
Consisting in part of elegant rich cut Gothic and Fluted Decanters, Tumblers and Wines to match; also Tea Setts, Dinner and Chamber Setts, with Plates, Cups, Saucers, and a variety of other articles too numerous to mention.
Lexington, June 2, 1834. 51-tf

BOOT AND SHOE MAKING.
THE subscriber has just received a splendid assortment of the best materials used in making *Boots and Shoes*, such as
CALFSKINS, BUCKSKINS, MOROCCO, &c.
and is prepared to attend to all orders with neatness, durability, and despatch. He is thankful for past favors, and will be *very* thankful for a continuance of the liberal patronage he has already received. He has on hand a good supply of gentlemen's Boots and Shoes, and he invites *cash* customers to call and examine them. GEO. ADAMS.
Lexington, June 4, 1834. 47-tf

NEW WORKS.
BOOK for Parents, by Christopher Anderson; Christ our Example, by Caroline Fry, author of The Listener, &c. &c.; The Family at Home, Fireside Piety, the Mother at Home, the Corner Stone, by J. Abbott; Life of Rev. Rowland Hill, by Rev. Edwin Sidney; 1st and 2d vols. Miss Edgeworth's Works, uniform edition; the Young Ladies' and Gentleman's Pocket Dictionary; Curiosities of Literature 2d series, by De Israeli, &c.
Just received and for sale at SKILLMAN'S Book Store, Main Street,
Lexington, July 28, 1824.

JOHN M. HEWETT, Jr.
IS now receiving a large and complete assortment of GROCERIES, which he is determined to sell low; preferring a "nimble sixpence to a slow shilling."
March 19, 1834. 36-by

Blue Lick Water,
FRESH every 10 days, by
J. M. HEWETT, Jr.
36-by 4 *doors below the Post Office.*

MERCHANT TAILORS'
FASHIONABLE STORE,
No. 2, Cheapside, Lexington.
WILLIAMS & WILSON
HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of
Cloths, Cassimeres & Vestings,
Consisting of every variety of colour and quality suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books Guard Chains, &c. &c. A small assortment of
Ready-Made Vests & Pantaloons,
and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.
☞*Latest Fashions just received.*
N. B. All orders from a distance thankfully received and promptly attended to.
June 5, 1833.—48-tf